THE CATECHISME,

That is to say, ane cõmone and catholik instructioun of the chȝistin people in materis of our catholik faith and religioun, quhilk na guid chȝistin man oȝ woman suld misknaw: set furth be ye maist reuerend father in God Johne Archbischop of sanct Andȝous Legatnait and pȝimat of ye kirk of Scotland, in his pȝouincial counsale haldin at Edinburgh the xxvi. day of Januarie, the ȝeir of our Lord 1552. with the aduise and counsale of the bischoippis and vthir pȝelatis with doctours of Theologie and Canon law of the said realme of Scotland pȝesent foȝ the tyme.

S. Aug. libro 4. de trinitate. cap. 6.
Contra rationem nemo sobrius, contra scripturam nemo christianus, contra ecclesiam nemo pacificus senserit.

Agane ȝeasone na sober man, agane scripture na chȝistin man, agane the kirk na peaceabil oȝ quiet man will iudge, oȝ hald opinioun.

AD PIVM LECTOREM.

HIc liber est sacer, diuini dogmata verbi
Continet, ipse pius nocte dieq; legas.
Hic discès Christum, pater hūc tibi misit vt esset
Iustitia, et vitæ regula certa tuæ.
Hic tibi tot lucent stellæ, tot sydera fulgent,
Haud secus ac si sit gemmea tota domus.
Hunc tu viperea caueas percellere lingua:
Neue Theonino rodere dente velis.
Laudatur merito, multis qui maxima præstat
Commoda, sed detur gloria tota deo.

44-1-23-57

TOtus legis (fateor) volumen,
Continet summi documenta patris:
Non vacat cunctis tamen immorari
sedulo cartis,
Quicquid humane liber hic saluti
Est opportunum tenet, ergo quisquis
Vult fide Christum colere, audiat, vel
discat ad vnguem.
Consulas æqui pie lector, atq;
Candide, nostrum precor vt laborem:
Qui tibi monstrat breuiter tenenda
Pectore firmo.

IOHNE BE THE MERCIE OF GOD Archbischop of sanct Androus, Metrapolitan and primat of the hail kirk of Scotland, and of the sett Apostolyck Legatnatt, till all & sindry Personis, Vicars and Curattis, specially within our awin Diocye, and generally within the boundis of al our hail primacie of Scotland, desyrs grace and peace in Christ Jesu our saluiour.

AFTER that the diuine prouidence of God had promouit vs to the office of ane Archbischop and general primacie of yis kirk of Scotland, we thocht oft tymes, that na thing culd be to God mair plesand, to the christin pepil mair expedient, and to our office mair conuenient and consonant, than with all diligence to prounde, that the christin pepil (of quhome we haue spirituall cure vnder God) mycht be instruckit in the faith and law of God, with ane vnifoirme and concordant doctrine of Christis religioun, aggreabil in all pountis to the catholyk veritie of halie kirk. For sen swa it is (as S. Paule sais) that we ar all regenerat in Christ with ane baptyme, all obligit to haue ane faith, all redemit wt ane blud & dede of our mediatour Jesus Christ, all leuand in ane hoip of the eternal gloze, all subiectit to the seruice of ane lord, all gydit with ye directioun of ỹ haly spreit, quhilk is ane daily tcheour & gouernour of ye hail vniuersal kirk.

Quhat

Quhat can be mair conuenient, ze mair neceſſarie: yan yat we al baith prelatis & ſubiectis, ſuperiours and inferiouris, alwais agre & cõcord togeddir in ỹ vnite of ane catholik doctrine, cõcerning al pointis belangand to our chriſtin religioun? Quhat vthir thing requirit ſ. Paule of his Corinthianis (quhen he ſo ernestly maid ſupplicatioun to thame) ſayand thus: Obſecro vos fratres, per nomen dñi noſtri Ieſu Chriſti, vt idipſum dicatis omnes, et nõ ſint in vobis ſciſmata, ſitis autẽ perfecti in eodem ſenſu et eadem ſententia. Bzether, I beſeik zow for ỹ reuerence yat ze aucht to our Lord Jeſus Chriſt, yat all ze ſay ane thing, and lat na ſciſmes, diſcord or diuiſioun be amangis zow, bot be ze perfite in ane mynd & in ane ſentence. In yir wordis ze may plainly vnderſtand quhow luffingly & tendirly the Apoſtil exhortis his Corinthianis, & in yame vs all, to keip vnifformitie and cõcord in ſetting furth to ỹe people the doctrine of our chriſtian faith & religioun, quhen he ſais: all ze ſay ane thing. As he mycht ſay plainly. In all materis yat cõcernis our catholyk faith and chriſtin maneris, ſe yat ze be vnifforme, ſe yat ze agre togidder in the cõfeſſioun of our faith, ſe yat ze cõcord ane with ane vthir in the forme of teching the trew word of God, yat as the ſamyn Apoſtil writtis to the Romanis: vnanimes vno ore honorificetis deum. All ze beand of ane mynd may w ane mouth honour God And as he exhortis to concord in doctrine, ſwa he plainly forbiddis al ſciſmes and diſcord in teching, ſayand: Let na ſciſmes be amang zow. Quhat trew chriſtin hart will nocht be diſcontent, lament & ſorrow, to ſe ſa mony ſectis of doctrine, ſa gret diuer-

ſite

ſtile of opiniouns, ſa mekil cõtentioun, & ſa deteſtabil hereſis as we ſe daily amãgis ỹ chriſtin people: ſwa pat now ſ. Paule may trewly ſay: Videte canes videte malos operarios, videte cõciſionẽ. Behald ye doggis, behald euyl workeris, behald cõtentioun and diuiſioun. As he mycht ſay plainely, quha ſa ar geuin to cõtention & ſtryk in materis of our chriſtin religioun, ar mair lik to doggis nan to trew chriſtin men, of quhom it is writtin: Multitudinis credentiũ erat cor vnum et aia vna. The multitude of pame ỹ beleuit in Chriſt Jeſu was all of ane hart & of ane mynd. Jt is vndoutand ane ſynfull & ane dãnabil thing to varie & diſcord in maters of our faith ſeing pat ſ. Paule ſais: God (ſais he) is nocht god of diſcẽtioun, bot he is god of pece. Quhairfor it followis ỹ all gud men & wemen pat wald be ye trew ſeruãdis of God, ſuld labour wt all diligence to eſchew & put away all variance & diſcẽtioun, pat occurris or may apperandly occure, in ỹ materis of our faith, & to be (as he ſais) perfite in the ſam mynd, & in the ſamyn ſentence. To pat effect we haue exhibet to zow this preſent Catechiſme: quhairin is contenit breuely & trewly, ỹ ſowmme of our chriſtian doctrin, agreand in all pointis to the wordis of halye ſcripture, trew expoſitioun of ye auld and catholyk doctouris, and in materis of cõtrauerſie, agreand to the deciſiouns and determinatiouns of general counſallis, lauchfully gaderit in the halye ſpreit, for the corroboratioun of our faith. Quhairfor firſt we exhort zow, ze alſo requirris zow as ze will anſwerit to vs afore God, that ze vſe this preſent buke to zour awin eruditioun, and alsmekil as ze may be the grace of God, to zour awin ſpirituall edificatioun in Chriſt

Phillip 3.

Actuum 4

i. Cor. 14.

Jesu our saluiour. For trewly to vs and zow yᵗ
2.Pa.29. word ar spokin, writtin in haly scripture: Nolite negligere vos enim elegit deus vt stetis corã eo. Be nocht negligent in doing zour office, for god hes chosin zow to stand afore him, that is to say, to mak ministratioun to his maiestie for the saluatioun of the pepil. And suppose negligence is to be repreuit in all man & woman, zit trewly maist of all it is to be repreuit in to yame yat hes cure of christin pepil, according as S. Augustine laits
Dist.40. hoc est ad Valerium: Nihil in hac vita facilius, leuius et acceptabilius hoibus episcopi, presbyteri aut diaconi officio. Sed si pfunctorie id est negligenter res agatur, nihil apud deũ miserius, tristius atq; dãnabilius. Nathing in yis like apperis to warldly mẽ mair facil, mair esie & mair acceptabil than ȳ office of ane bischop, preist or dekin, bot and the sampyn office be done negligẽtly, yair is na thing afore God mair miserabil, mair heuy & mair dãnabil. Heirfor it is to zow expedient to vse this present Catechisme, first to zour awin instruction, remẽbring quhat is writtin: Ignorãtia mater cunctorũ
Dist.38. errorũ maxime i sacerdotibus vitãda est, qui officiũ docẽdi in populo susceperũt. Ignorance the mother of al errours suld maist of al be eschewit in preistis, quhilk hes tessaurit the office of teching amang the christin pepil. Secundly, according to the decreit maid in our prouincial counsale, our will is that ze reid ȳ sampyn Catechisme diligently, distinctly & plainly ilk ane of zow to zour awin parochianaris, for thair cõmon instructioun & spiritual edificatioun in ye word of

God, neceſſarie of thame to be knawin. For as ane ſcholar quhilk is to leir ony ſpecial ſcience, man firſt leir ye beginning or rudimentis of yat ſcience, & ſwa proceide or aſcend to ye mair perfit vnderſtanding of ỹ ſamyn ſcience. Sa we haue thocht it expedient to teche the chriſtin pepil cõmittit to our cure, the begynning or rudimentis of our chriſtin doctrine, contenit ſchortly, trewly and plainly in this preſent buke, that thai being ſufficiẽtly inſtruckit in ỹ ſamyn, may mair eſely cum to ỹ vnderſtãding of hiear doctrine, cõtenit in ye euangels & epiſtils vſit to be proponit & declarit to yame be preacheouris of ỹ word of god.

Exhortand alſo all thame yat is to reid or heir this cõmon inſtructioun to follow the counſale quhilk the wiſman geuis thame, ſayand thus: Altiora te ne queſieris et fortiora te, ne ſcrutatus fueris, ſed que precepit tibi deus illa cogita ſemp & in plurib⁹ operibus eius ne fueris curioſus. Seik nocht to vnderſtand thai thingis ỹ is abone thi intelligẽce, ſeik nocht to ken yai thingis quhilk ar abone thi capacitie, bot cutrmair remembre of yat thingis yat god hes cõmandit the to do, & be nocht curious to vnderſtand the werkis of god quhilk is nocht neceſſarie or profitabil to the to knaw for thi ſaluatioun. Remembre quhat Salomon ſais in his Prouerbis: Perſcrutator maieſtatis opprimetur a gloria. Ye yat inquiris ouir hiely yai thingis yat belangis to the maieſtie of God, ſall be oppreſſit be the gloire. yat is to ſay, as ane mã yat lukis directly apon the cleir ſchinand ſonne ony lang tyme, hurtis & makis dym

Eccle. 3.

Pro. 25.

the

the powar of his corporal sycht, sa he yat hiely sekis to knaw ye haly miſteris & ſecretis of god, hurtis & dullis his intelligence & powar of vnderſtanding. Thairfor we requeſt all man & woman to kep the rewl yat S. Paule geuis to the Romanis, ſayand:

Roma. xii

Dico enim per gratiam que data eſt mihi oibus qui ſunt inter vos non plus ſapere q̄z oportet ſapere, ſed ſapere ad ſobrietatem & vnicuiq; ſicut deus diui ſit menſuram fidei. Be that grace of God that is geuin to me, I ſay till all yat is amang zow, that na mā ſeik mair than it behoiſs him to ſeik, bot to inqueir yai thingis yat ar ſufficient for him to knaw & euerilk man as God hes geuin ane meſour of faith or ane gift of grace, ſa vſe it to the gloire of God & the edificatioun of him ſelf and of his nychtbouris, that in all thingis God may be honourit.

And to be ſchort & plaine with zow all yat ar ſpirituall curattis vnder vs, our haill intentioun is (as God we tak to our witnes) to help als mekil as lyis in vs the chriſtin people zour parochionaris out of blynd and dangerous ignorance, & to bring thame to knawlege of that thingis that belangis to thair ſaluatioun. And thairfor euerilk ſonday and principal halydaie, quhen yair cummis na precheour to thame to ſchaw thame the word of God, to haue yis Catechiſme vſit and reid to yame in ſteid of preching, quhil God of his gudnes prouide ane ſufficient nowmer of catholyk and abil precheouris, quhilk ſal be within few zeiris as we traiſt in God, to quhom be honour & gloire for eur.

Amen.

¶ Ane tabil of all the principal materis and cõmon placis ordourly intraittit and declarit in the foure partis of this presẽt Catechis.

FIrst pe prologe declaris compendiously, how necessare it is to al christin mẽ & wemen to ken pair awin miserabil staitt quhairin thai leik, and agane to ken pe gret gudnes of god towart pame, and all pat thingis quhilk belangis to thair christindome, schawãd ane cõuenient cause of the setting furth of this pre sent Catechis.

☞ The contentis of the first part, quhilk is of the ten commandis.

Quhat is the law or cõmand of God?

How we suld obserue ẏ cõmãdis to ẏ plesour of god. Ca. i.

Cõminatiouns of paynis tẽporal, spiritual, and eternal, aganis the brekaris of the cõmandis of God. ca. ii.

Promis of rewardis tẽporal, spiritual, and eternal, maid to the keparis of Goddis commandis. cap. iii.

Quhairin standis the trew knawlege of god quhilk he requiris of vs all in the beginning of pe first cõmand

That the beginning of ẏ trew seruice of God is to feir him. cap. iiii.

Ane declaratioun of ẏ twa principal vertewis callit Faith & Hoip, quhairwith we aucht to serue God in our hartis, quhilk seruice he requiris of vs in the first command. ca. v.

Of the trew luke of God, quhilk is ẏ fourt principal vertew requirit to the trew seruice of God, quhilk we aw to hi in our harts. ca. vi

Of the trãsgressours of pe first command. and first of thame pat feiris mã abone God.

Of heretikis.

The discriptioun of ane heretike.

How pe verite of our faith may be discernit fra herely.

Of hoip in mã abone God

Of hoip in our awin strenth, richis, and wisdome. cap. viii.
Of infidelite. Dispreatioun. Presumptioun.
Spiritual ydolatrie.
Al kind of witchecraft and superstitioums.
Temptatioun of God.
Elatioun and pryde, with ane schort declaratioun of ye rycht vse of ymagis. cap. viii.
Comminatioun of paynis agains the brekaris of the first cõmand, & promisof rewardis to the keparis of ỹ same. ca. ix.
The cõminatioun of paynis, and promis of mercy, quhilk is expremit in special, in ỹ end of the first cõmand. cap. x.
The rycht keping of ỹ secund cõmand, standis in v. pointis.
Confessioun of our faith.
Louing & thanking of God.
Teching the word of god.
Faithful and deuoit prayar.
Lauchful swering be ye name of god. cap. xi.
Brekaris of the secund command, with comminatioums of paynis agains the brekaris, and promis of rewardis to the keparis. cap. xii.
Declaratioun of the sabboth day.
The ceremonyis of the sabboth day.
The moralitie of the sabboth day.
The translatioun of the sabboth day, to the sonday.
The spiritual and continual rest of our conscience.
The rycht keping of ye thrid command.
Quha brekis yair haly dais?
Vthir halydais to be kepit by the sonday.
Cõminatioums of paynis agains the brekaris of ye haly dayis, wt promis of rewardis to the keparis of the same. cap. xiii.
Exposition of the commandis of luse, quhilk we aw to our nychtbour.
How we suld luse our self & sa our nychtbour, with ane honest & haly luse, with ane trew and vnfenzet luse, with ane cõstant & perseuerent luse, wt ye ordour of charite. cap. xiiii.
Quha is our nychtbour?
Of the luse quhilk we aw to our ennymyis.

How we suld luke our nycht-
bouris persone, & bet his euil
conditioums.
Quhat thingis mouis a man
to luke his nychtbour as him
self. cap.xv.
Thre maner of fatheris, natu
ral, spiritual and temporal.
Of honour, luke and obediens
dettit til our natural fatheris.
Of the honour, luke and obe-
dience dettit till our spiritual
fatheris.
Of honour, luke and obediens
dettit till our tẽporal fatheris.
Of obedience dettit till our
prelatis.
The rycht keping of ye fourt
command.
Quha bretkis the fourt com-
mand, with punitioun of the
bretkaris, and reward of the
keparis. cap.xvi.
The expositioun of our salui-
our, maid to the fift cõmand.
Yat ẏ law of god is spirituall.
How it is nocht ane thing to
be crabit at our brotheris per-
sone, and to be crabit at our
brotheris falt.
Of lesum crabitnes necessare
till Judgis, Maisteris, and
officeris.
The rycht keping of ẏ fift co
mand, is to to forbeir slauch-
ter, and all occasiouns of the
samyn, and to be til our nycht
bouris persone pacient, kind,
liberal, and mercyful.
That bretk the fift command
that slais ony man or woman
in yair hart be wraith, malice,
hettret or cõsent to the samyn.
Or yat slais ony man ẁ yair
toung be coũsale or cõmand.
Or with yair deid be wrting
or violence by the ordour of
tuistice. And be vnmercyful-
nes, quhen thai may fork yair
nychtbouris lyfe with help &
supply and will nocht.
Temporall Judgis kepand
the ordoure of Justice, in sla-
ing of misdoars synnis nocht
aganis the fift command.
Tẽporal Judgis synnis gre-
uously in twa pointis.
The punitioun of ẏ bretkaris
of the fift command, and pro-
mis of rewardis maid to the
keparis of it. cap.xvii.
The expositioun of our sal-
uiour maid the fark cõmand.

The rycht keping of ȳ ſaxt command is to forbeir all kindis of lechorie and alſo all occaſtouns of the ſame.
And that ilk man ſuld leiue ane chaſt lyfe accoirding to his ſtait.
Of ye chaſtitie of maringe, wydohed, and virginitie.
Brekaris of ȳ ſaxt cõmand ar all adulteraris, deflouraris of virginis, rauiſſaris of wemen. Inceſtuous perſonis. Cõmittaris of ye ſyn againis nature. Simpil fornicatouris and prouokaris to the ſynne of lechorie. cap. xviii.
Declaratioun of temporal paynis againis adulterars & al vthir lechorus pſonis.
That blindnes of the hart is the dochtir of lechorie.
Cõmnatioun of paynis eternal againis al lecherous men and wemen.
Special rewardis ꝓmiſſit til all thame quhilk leiuis ane chaſt lyfe. cap. xix.
The rycht keping of the ſeuint cõmand is to geue almous. To len without oskir. And ilk a man to wyn his awin leifing with ſum cõuenient labour accoirding to his ſtait.
Brekaris of the ſeuint command ar theſe. Reſtaris, reſetttaris of theft and reft.
Princis ȳ fauouris theiuis or reſtaris.
Iugis quhilk for luſe of rewardis dois ony thing by ye ordour of iuſtice.
Patronis of bñficis, quhilk for luſe of warldly geir promotis ony man to ane benefice of the kirk.
Cõmittaris of ſacrilege.
Hurtaris of the cõmon weil for luſe of pair ſinglar weil.
Uſuraris.
Defraudaris of waigis fra ſeruandis or labouraris.
Strikars of vnleſũ cõunze.
Merchandis that vſis vnleſũ wais of bying & ſelling
All kind of craftis men that vſis ony falſet or vnleſum wais in thair craft.
All kind of benefeit menne quhilk dois nocht thair office, nother ſpendis the geir of pair benefice conforme to

the word of God and lawis of haly kirk.
Gentilmen that gettis & kepis ony herietage be wrangous wais.
Takaris of ourr mekil mail or farme, to the herschipe of the tenentis. cap. xx.
Also that synne aganis the seuint command that commitis symonye.
Quhat is symonye?
How monye maner of wais may symonye be committit.
How mony maner of wayis may iustice be peruertit be iudgis and men of lawe
Lykwais pat synne pat kyndis ony vthir mens geir and restoris it nocht agane to ye awner. Quha sa wil nocht pay thair dettis.
Quha sa wil nocht pay pair teindis.
Executouris of testamentis that dois nocht thair dewty in fulfyllyng of ꝑ dedis last will.
Medicinaris and Chirurgeris that begylis the seik & hurt men, takand wagis fra ȝame largely, quhen yai can do thame na gud.
Notegareis that sellis corruppit drogaris.
Also how it is Gods command to mak restitutioun of all wrangous geir.
Cõmunitioun of paynis aganis the brekaris of ye seuint command. cap. xxi.
Promis of rewardis to the keparis of the seuint command, quhair it is declarit largely how God rewardis all ȝame yat giffis almous to thair powar for goddis saik, wt rewardis temporal, spirituall & eternal. cap. xxii
Ye tycht keping of ꝑ aucht command is to speik al our wordis to ꝑ plesour of god and profit of our nychbour That to the gud gyding of our young thre thingis ar necessare.
Discretioun, quhilk is compairit to ane bridil of a hors and also to ane Rother of a schip.
Consideratioun of gret skaith that cummis of ane euil toung, also that reformatioun of our hart is ne-

ceſſarie to the gud gyding of our toung.
Brekaris of ye aucht cõmand ar wrang ſpekaris in iugemẽt quhidder that be iudgis, accuſaris, witneſſis, procuratours or aduocatis. Alſo lyaris, flaterariis, bakbitars, betraris of bak byting. Quha interpretis any vthir mannis wordis or deidis to the woyſt part.
Quha diſſimulis to ſchaw the veritie, quhen and quhair yai ſuld ſchaw it.
The punitioun of thame that brekis the aucht cõmand, and the reward of yame yat keipis the ſame. cap.xxiii.
The rycht keping of the mynt and tent cõmandis is to haue ane cleir ee and ane clein hart, quhaic is declaris the cleir ee of our intentioun to God, and alſo the cleir ee of our intentioun to be had to our nychtboure.
The diſcriptioun of ane clein hart.
The diſcriptioun of ane foule hart.
Quha brekis theſe twa laſt commandis.
Yat our carnal concupiſcence is to vs na dedelie ſynne, ſa lang as we conſent nocht with ane deliberit mynd to the delectatioun or deid of the ſam. cap.xxiiii.
Quhat is the cauſe yat carnal concupiſcence remains in our fleſche eftir Baptyme, quhaic is genin four rewlis or leſſonis, yat techis how we ſuld dant our fleſche fra all vnlauchfull luſtis & deſyris. The punitioun of thame that brekis ye twa laſt cõmandis, and rewardis of the keparis. cap.xxv.
Of the rycht vſe of the law of ten commandis of God, declarit plainely be foure familiar exemplis drawin fra ye haly ſcripture. cap.xxvi.

The contentis of the ſecund parte, quhilk is the expoſitioun of the xii. artikills of the Crede.

Ane introductioun to the Crede contenand ane declaracioun of the neceſſitie of our chriſtin faith.

Of twa ſortis of faith, generall and ſpecial.

How generall faith is neceſſarie bot nocht ſufficient to our ſa'uatioun.

Yat ſpecial faith (that worke is throw luke) is baith neceſſarie and ſufficient to our ſaluation

That the ſpecial faith ſuld be ſolicit & luſt it for mony excellent operations, quhilk it worke is in chriſtin men & wemen.

The Crede is deuidit in to iii. principal partis according to ȳ faith, quhilk we aucht to haue in the bleſſit Trinitie, the father, the ſonne and the halye ſpreit, thre perſonis and ane God. cap i.

Yat ilk ane chriſtin man and woman ſuld haue in yair awin ſelf ane ſpecial faith.

How the artikillis of ye crede can nocht be comprehendit be natural reaſone.

Yat to trow in God pertenis to the ſpecial faith of ane chriſtin man.

How thair is goddis be falſe nominatioun.

How thair is goddis be participatioun of Gods auctoritie and Gods grace.

How pair is but ane leuand & eternall God be trew nature, and properteis of the godhed.

Yat lum knawlege is geuin to vs of ȳ maiſt excellent mateſtie of God.

Yat our ſaluiour Jeſ⁹ Chriſt is only the ſõne of God be natural & eternall generatioun.

Yat all faithfull and gud men and wemen ar ſonnis or barnis of god be the grace of adoptioun.

Of the gret cõfidence quhilk we aucht to haue in the help & prouidence of our eternall father almychty God.

How ȳ fundatioun & ground of all our faith, is to trow ſtedfaſtly that God is almychty.

How yat trow nocht kirnely that God is almychtye, quhilk denyis that the precious body and blud of our saluiour Christ is really present in the haly sacrament of the Altar.

That be yis word creatioun we suld also vnderstand the conseruatioun, prouisioun, protectioun and gouernans quhilk God hes of all his creaturis. cap.ii.

The sence of the first artikil of the Crede.

Yo zall lessonis of vertew gadderit of the first artikil of the Crede.

The first lessone is to ken God be his creatouris.

The secund lessone is to gife thankis to god, because yat he hes geuin to vs all his creatouris.

The thrid lessone is to haue pacience, because all aduersitte cummis of God.

The fourt lessone is to vse all creatouris to the plesour of God. cap.iii.

The secund part of our Crede contenis vii. artikils pertenand to ȝ faith quhilk we aucht to haue in our saluiour Christ.

Yis word Jesus, quhilk is the propir name of our saluiour, excellis all names of all creatouris, in significatioun, vertew and maiestie.

Yis word Christ betakins the maist excellent dignitie and office of our saluiour, quharby he is our hie king and hed bischop.

Our saluiour Jesus Christ is the only sonne of God be eternal generatioun.

All faithfull gud men ar sonnis of God be grace of adoptioun.

How the halye spreit beris witnes to our spreit, yat we ar the sonnis of God.

That Jesus Christ is our lord be doubil rycht, baith be resone of creatioun & also of redemptioun.

How we suld be ye exempil of ȝ glorious virgin Mary consaue and beir the word of God. cap.iiii.

We suld trow in the sonne of God.

How ȝ haly ſpȝeit was wȝ-
kar of ȝ bliſſit incarnation.
Declaratioun of the bliſſit
natiuitie of our ſaluiour.
Of the perpetual virginitie
of ye glȝious ladȝ Chȝiſtis
mother.
How the glȝious virgin
was the begynning of our
ſaluatioun.
Yat be ye bliſſit incarnation
of Chȝiſt we ar mekil inducit
to ane ferme faith, we ar lik-
it vp in our hoip, our hartȝ
ar kyndlit in feruent cherite
and luke of God. cap. v.
Ane exhȝtatioun to heir
deuotly the artikill of the
paſſioun of Chȝiſt.
Quhat paynis our ſaluiour
tholit fȝ our redemptioun.
Quha was Judge to him,
quhat kynd of dede tholit he
fȝ vs.
Quhat fruit ȝ pȝofite gat
we be the meritis of his paſ-
ſioun.
Yat his beriſſing was hono
rabil.
The ſentence of ye fourt ar-
tikil.
Mȝall leſſonis of bertew
gadderit of the fourt arti-
kil of the crede.
Exempil of perfite luke and
cheritie.
Exempil of perfit patience.
Exempil of perfit obedienȝ
cap. vi.
Quhair is hel
How mony diſtinct partis
ȝ placis is in hel
Quhom deliuerit our ſal-
uiour out of hell.
Mȝal leſſonis gadderit of
the fift artikil of the crede.
We ſuld hoip fermely in the
help of our ſaluiour.
We ſuld leir to conſaue the
feir of god. cap. vii.
Yat our ſaluiour raiſe fra
the dede be his awin mycht
and powar.
Yat our ſaluiour raiſe to
ane lyke immȝtal and glo-
rious.
Quhy he raiſe ye thrid dai
The ſentence of the ſaxt ar
tikil of the crede.
Mȝall leſſonis of bertew
gadderit of the ſaxt artikil
of the crede.

Be the exempil of our saluiour we suld ryse spiritually.
We suld nocht differre our spirituall resurrectioun.
We suld ryse to ane new lyfe.
Quhen we ar rysing, we suld nocht dee againe, be cõmitting deidlie synne. cap. viii.
How he ascẽdit our saluiour?
How we suld vnderstand that our saluiour sittis at the rycht hãd of god ꝑ father almychty.
The sentence of the seuint article of the crede.
Moral lessonis gadderit of ye seuint article of the crede.
How profitabil was til vs the ascensioun of our saluiour. cap. ix.
Quha sall be iudge in the day of the extreme iudgment.
Quha sal be iudgit in the day of extreme iudgement.
Quhairof sal all men and wemen be iudgit?
Of all deidis, of all wordis, of all thochtis.
The sentence of this artikil.
Ane moral lessone, yat we suld leir to feir the extreme iudgement of God. cap. x.
Yat ꝑ haly spreit is trew god
That the haly spreit is giuar of all halynes.
Yat syndry names of ye haly spreit, declaris syndry operationis of the samyn spreit.
The sentence of the nynt artikil. cap. xi.
Yat the haly kirk is callit the mistike bodye and spouse of Christ, and allo the new citie of Hierusalem.
The sentence of ꝑ tent artikil
Quhat is the halye catholyk kirk, and quha ar membris of it?
Quha ar outtith ꝑ haly kirk.
Of the vnitie of halye kirk.
Quhat is communioun of sanctis.
Quha ar ꝑriuate the communioun of sanctis.
That remissioun of original synne is gettin be faith and ye sacrament of Baptyme.
Yat remissioun of actual syn is gettin be faith and the sacrament of Pennance.
That pennance is the gift of god, and thairfor we suld ask it at god in our daily prayar.

Quha getis remissioun of synnis fra god. cap. xii.
That the resurrectioun of bodeis sal be general.
Yat all men & wemen sall ryse to ane lyfe immortal.
Of the gloir of the bodeis yat sall be geuin till all gud men and wemen.
Of ye gloir of ȝ saule, quhilk is intelabil.
In heuin we sall fulfil the cõmand of luke perfitly.
Of the dede eternal, quhairto all euil men and wemen apon domis day sall be condemnit. cap. xiii.

☞ The contentis of the thrid part of the Catechis, quhilk is declaratioun of the seuin sacramentis.

First of all we exhort the christin pepil to tak tent to the declaratioun of ye seuin sacramentis because yai ar spitual wellis of grace.
The hail nowmer of the sacramentis.
The diffinitioun of ane sacrament of the new testament is declarit. cap. i.
Syndrie causis of the institutioun of the sacramentis.
Sensibil takins of Christis religioun.
Instrumẽtis of grace and of our saluatioun.
Tha war ordanit also for our humiliatioun instructioun, & spiritual exercitioun.
Yat ane sacrament is constitute or maid of twa principal partis, the tane is ane sensibil signe, & the tother is the word of god. cap. ii.
Twa principal partis of Baptyme.
Of the wattir of Baptyme.
How the wattir of Baptyme was figurit be ye flud of Noe and the red see.
Of the wordis of Baptyme.
Of the promis of Baptyme.
The sentence of the wordis of Baptyme.
Of ye couenand or condition maid in baptyme betwix god and man.

Yat circumcisioun was ane figure of Baptyme.
Of the vertew and effect of Baptyme.
The first effect of Baptyme is remissioun of all synnis.
The secund effect of Baptyme is restaurng of the haly spreit.
The thrid effect of baptyme is to be cled with the rychteousnes of our salutor chrisit.
Yat carnal concupiscence eftir Baptyme is nocht synne but consent of our free will.
The fourt effect of baptyme is brekíng and diminution of the violent powar of carnal concupiscence. cap.iii.
Conuenient causis and reasonis of the ceremoneis vsit in Baptyme.
Quha is minister of the sament of Baptyme. cap.iiii.
How expedient it is to resaue the sacrament of Confirmatioun.
The sacrament of Cõfirmatioun is declarit be twa placis of the scripture.
Of crisyme, quhilk is ỹ sensibil signe or mater of Confirmatioun.
Of ỹ word of Cõfirmatioun
The sentence of the wordis of Confirmatioun
Of ye vertew and effect of Confirmatioun. Cap.v.
Of the seuin giftis of the haly spreit.
Of the gift of wisdome.
Of ye gift of vndersta̅ding
Of the gift of counsale.
Of the gift of fortitude.
Of the gift of science.
Of the gift of pietie.
Of the gift of feir. cap.vi.
Of ye necessare institutioun of ye sacrament of ye altar.
Of the figuris of yis maist excellent sacrament.
Of the syndry names of yis precions sacrament.
Quhi is yis sacrament callit the suppar of our Lord.
Of ye propir mater & sensibil signe of this haly sacrament, quhilk is breid and wyne.
Of the word of God yat belangis to the consecratioun of this diuine sacrament. cap.vii.

Of the veritie and real existens of the body and blud of our salutour in the sacrament of the altar.
Of ye frutis and effectis of yis sam sacramēt, quhilk ar spiritual fude of our saulis.
Incorporatioun to our saluiour Christ.
Augmentatioun of the meritis of our faith.
Lyfting vp of our hoip.
Augmentatioun of cheritie.
Quyck remembrance of the passioun of Christ.
Unitie & concord amang ye christin peopil. cap. viii.
How christin men & wemen suld prepare yame self worthely to the resauing of yis holy sacrament wt ane rycht intentioun, with ane perfite and hail faith, wt ane clein conscience, and with deuote prayar and confessioun. cap. ix.
Of ye necessare institutioun of ye sacrament of pēnance.
The vertew of Pennance.
The sacrament of pēnance.
Quha hes powar to forgiue synnis in the sacrament of Pennance.
Quhat thingis ar requirit to the worthi resauing of ȳ sacrament.
That faith is ye ground of ye sacrament of pennance.
Of contritioun ȳ first part of pennance. cap. x.
Of Confessioun the secund part of pennance.
Of satisfactioun the thrid part of Pennance.
Quhat remeid quhen we can nocht get ane cōfessour a preist, or may nocht mak our cōfession being stoppit with lauchful impediment cap. xi.
How expedient it was to ordane the sacrament of extreme vnctioun.
That our saluiour Christ ordanit ye sacrament of extreme vnctioun.
Sanct James setis furth & declaris the same sacramēt.
Ye word of God vsit in yis sacrament.
The promis of mercy annexit to the sacrament.
The sensibil signe or maner of this sacrament.
The fruitis and effectis of

this ſacrament.
Exhortatio in maid to ỹ pepil to vſe this ſacrament. cap.xii.
Of the neceſſarie inſtitutioun of the ſacrament of Ordour.
Yat auctoritie of miniſtration of the ſacramentis was geuin to the Apoſtillis, & alſo to yair ſucceſſouris miniſteris of the kirk, to indure be cõtinual ſucceſſioun to ye end of ye warld.
Yat ordour is ane ſacrament.
The promis of grace annexit to ordour.
The ordinatioun of miniſters in the kirk of god belangis to biſchopis.
The auctoritie of ane prieſt is to miniſter fiue ſacramentis, to preiche the word of God, & to pray for the chriſtin pepil.
That the euil lyfe of the miniſter, ſtoppis nocht the effect of the ſacrament.
The auctoritie of ane biſchop is declarit.
Powar to curs is geuin to biſchoppis.
How curſing weil vſit is ane ſpiritual medicyne.
That our ſaluiour Chriſt gef to biſchoppis ye powar of curſing. cap.xiii.
Of ye firſt inſtitutioun of matrimony.
Four conuenient cauſis of ye inſtitutioun of matrimonye.
That matrimonye is ane ſacrament.
How matrimonye was degenerat fra the firſt perfectioun.
How our ſaluiour Chriſt reſtorit agane matrimony to the firſt perfectioun.
Twa ſingular cõditouns of the matrimony yat is amang chriſtin men and weimen.
Agane how matrimonye is ane ſacrament.
The ſenſibil ſigne and mater of matrimonye.
The forme of wordis vſit in the contract of matrimonye.
The promis of grace annexit to matrimony.
The fruitis & effectis of matrimonye.
How a marreit man may ſyn with his wyfe. cap.xiiii.

The cõtentis of the fourt part of yis Catechis, is the expositioun of the Pater noster. And first the prologe schawis the maner how chrystin men and wemen suld mak yair prayar to God.

Yat prayar suld be maid with ane trew faith.

That faith techis twa thingis necessare to be had in making of our prayaris.

That be the lycht of our faith we suld knaw our awin gret powertie and miserie.

That be the lycht of our faith we suld behald and see ȳ gret gudnes of God towart vs.

Hoip is the secund vertew necessarie in prayar.

Hoip hes twa properteis, sichtr cõfidence in ye help of god promissit to vs.

Patience and lang sufferance committand to God baith the maner & tyme of our helping.

Cheritie is the thrid vertew requirit to be had in mayin our prayar.

How we may afore our prayar kindil our hartis in the lufe of God.

How we may be ardent in the lufe of our nychtbour.

Quha sa forgifis nocht to his nychtbour all offensis, sal nocht be hard of God in his prayar. cap. i.

How the prayar of obstinate synnars is nocht hard of god

How the prayar of penitent synnaris is hard of God.

Yat fasting & almous deidis disponis a mã to deuot prayar

How we may mak to god lãg prayaris.

Of the preemmens and excellent dignitie of the Pater noster. cap. ii.

Sen Chryst hes leirit vs to call God, father, we suld pray to him with gret confidence.

Quhat is our dewtie to be doin to God our father.

Sen Chryst hes leirit vs to say to God, O our father: we suld pray to god for our nychtbour as for our self.

How god almychty is in the heuins.

How God is in al placis, bot specially in the heuin empyre be manifestatioun and gifting of his glore.

Ane deuote prayer maid apon the first wordis of our lordis Orisone. Cap.iii.
Quhate is the name of God.
How the name of god suld be sanctifyit. How the name off god is fylit be iii. sortis of mē: Gentilis, Jowis, & eupl, christin men and wemen.
Ane deuote prayer maid apon the first petitioun. Cap.iiii.
Off wardlie kingdomes.
Of ye kingdome of ỹ Deuyl.
How the deuyl is ye prince of this warld.
Of the kyngdome of gode in grace and rychteousnes.
Off the kingdome of gode in glore and lyfe eternall.
Ane deuote prayer maid apon ye secund petitioun. Cap.v.
That the hie way tyll heum is to fulfyl ỹ wyl of god, schawin to vs in his commandis.
How it is the wyll of gode that all trewe seruandis of Jesus Christ sall haue eternal lyfe.
That it is the wyl of god that al men & wemen kelp his commandis.
Ane deuote prayer maid apon ye thrid petitioun. Cap.vi.
We suld ask at god our dalie fude, baith for bodie & saule.
We may lesūlie desyre of god our necessarie sustentatioun.
We suld desyre at god yat we may wyn our necessare sustētatioun be lauchfull wayis.
Yat we suld nocht haue our mekil cair for our temporall leuing.
That suppose we labour for our leiuing, zit we suld trow that it is geuin to vs be the liberal hand of God.
The fude of our saule is the word of god, and also the precious sacrament of the Altar.
Ane prayar maid apon the fourt petitioun. cap.vii.
Yat be our dettis is signifyit our synnis.
How we ar al synnaris in the sycht of God, and thairfor we suld be meik and lawly in our hartis.
Ane prayar maid apō the fift petitioun. cap.viii.
Quhat is temptatioun.
That thair is temptatioun quhairby man temptis God, and that is alwais euil.
That thair is temptatioun

quhairby God tempis man, and yat is alwayis gud.

That thair is temptatioun quhairby our spirituall ennemyis tẽpis vs to euil, quhair to gif we consent, we ar outrcummit, And gif we consent nocht, we eutrcũ and pleasis God.

Quhat it is to be led in temptatioun.

Ane prayar maid apon the last petitioun: cap. ix.

How god almychty deliueris his seruandis fra temporall troubil thre maner of wayis: First quhen he sẽdis to waik personis easie & lytil troubil: secundly quhen he giffis gret patience and consolatioun in gret troubil. Thridly quhen he causis the trubil to lest bot schort tyme.

Ane deuoit prayar maid apõ the seuint petitioun. cap. x.

Ane preface before the Aue Maria.

Ane breif expositioun of all the wordis contenit in the Aue Maria.

In the end is proponit twa questioums. The first to quhem suld we pray?

Answeir. We suld pray to God only as giffar of all grace and gudnes.

We suld pray to gud men in erd, and specially to sanctis in heuin as intercessours to god for vs, that we may obtene grace and gudnes fra God.

The secund questioun for quheme suld we pray.

Answeir. We suld pray for all men & weimen, nocht only for yame ẏ ar leuand, bot also for all christin saulis, quhilk ar in Purgatory and may be helpit be our prayar.

THE fourt buke of the kingis, (o Christiane peple) makis mentioun, that the sonnis of Israel, vtherwais callit the peple of the Jewis, was led in captiuite into Babylone, be ye king of ye Assyrianis, callit Nebuchodonosor, to thair greit miserie and confusioun. The cause quharof is plainlie expremit in the fift cheptour of Esaie, quhair God almychty sais thus: Propterea captiuus ductus est populus meus, quia non habuit scientiã. Thairfor is my peple (sais almychty God) ledde in captiuite, becaus e that thai haif nocht had knawlege or vnderstanding. Gif ze speir, quharof had thai na vnderstanding or knawlege? Treulie nother of yame self nor of thair God, for baith thai misknew yame self & yair Lord God, quhilk thing, was the special cause of thair captiuite & miserable thirldome in Babylone. That yai misknew yame self, it is clerlie schawin in the secund cheptour of Jeremie, quhair oure Lord spekis thus to ye same peple: Si laueris te nitro & multiplicaueris tibi herbam borith, maculata es in iniquitate tua corã me dicit dñs. Quomodo dicis nõ sũ polluta? Post Baalim nõ abii. Vide vias tuas in conualle & scito quid feceris. Suppois thow wesche thi self with saip, & gather a greit heip of ye herbe callit Borith quhilk hais greit vertue of clẽging zet in my sycht yow ar fylit be reson of thi wyckitnes and syn sais oure Lord. Quhy sais thow swa? I am nocht fylit, I haif nocht gaine efter Baalim that ydole be ydola-

4. Regum vltimo.

Esaie. 51.

Iere. 2.

trie. Behald ȝe see thy wais quhilk thow hes gaine in the vail oȝ den quharin yow vsit to commit ydolatrie. Ken quhat thow hast don. And eftir hend, in the same cheptour God sais thus to the same peple: Et dixisti absq; peccato et innocens ego sum et propterea auertatur furor tuus a me: Ecce ego in iuditio cõtendam tecum, eo q; dixeris non peccaui: Quam vilis facta es, nimis iterans vias tuas. Thow hes said, I am an innocẽt without sinne. And thairfoȝ O Loȝd lat thi wȝath be turnit fra me. Behald sais oure Loȝd, I will strik with the in iugement, because yow sais: I hait nocht synnit. How vile ȝ euil fauoȝit hes thow made thi self, ouir oft doand euil deidis. Be thir woȝdis ȝe may weil persait, that the peple of ye Jewis miskend thame self, in sa mekil that thai war abhominabil synnaris, ȝit thai thocht yame self innocentis and without sinne wharin thai falzeit mkeil, because that the beginnyng of all perfectioun is, first a man to ken his awin falt, syne to seik foȝ the mercy of God. And mairowȝ the Jewis nocht onlie miskend thame self, bot alswa yat miskend yair Loȝd God and his godlie lawis ȝ commandis geuin to thame, to ken and keip to ye plesour of God and thair saluatioun, accoȝdyng to ye cõplaint that God makis in the first cheptour of Esaie saȝand thus: Cognouit bos possessorem suũ et Asinus presepe domini sui, Israel autem me non cognouit & populus meus nõ intellexit. The Oxe hes knawin the man that aucht him, ȝ the Asse

Esaie. i.

hes

has knawin the mangier of of his maister, bot Israel hes nocht knawin me, and my peple hes nocht hade vnderstanding, that is to say, suppoise I am thair only awner, Lord & maister, and my word is the fode of thair saulis, zit thai haif nocht knawin me for thair awner, Lord & maister, nother haif thai had vnderstanding of my worde quhilke is the fuode of thair saulis. Will ze plainlie vnderstand how mekil God requiris of vs all to ken his hie mateistie and his haly word? Here quhat he sais in ye sext of Oseer: Misericordiam volui et non sacrificium, & scientiã dei plusquam holocaustũ. I preferre deidis of mercy abone all corporal and outwart sacrifice, and I preferre the trew knawlege of God abone all brount offeringis, quhilk was wont to be offerit corporallie amang the Jewis in ye auld law. Heir alswa quhat he sais in the nynt cheptour of Jeremie: Non glorietur sapiens in sapientia sua, et nõ glorietur fortis in fortitudine sua et nõ glorietur diues in diuitiis suis, sed in hoc glorietur qui gloriatur scire et nosse me, quia ego sum dñs, qui facio misericordiam & iudicium et iusticiã in terra. Lat nocht the wisman gloir in his wisdome, lat nocht ye sterk mã gloir in his strenth lat nocht the riche man gloir in his riches, bot lat him gloir yat gloris, to ken & vnderstãd me, that I am ye lord quhilk giffis mercy & makis iugement and rychteusnes in the erde. Be this it is manifest and plain, that our Lord God requiris of vs all, to ken his maiestie & his godlie

Oseee. 6.

Iere. 9.

will or lawis & yat with ane perfite knawlege, cled and ionit with his lufe and obediens. Of ye quhilk knawlege ye halie Apostil S. Jhone sais thus: In
1. Iohn. 2. hoc scimus quoniam cognouimus eum, si mandata eius seruamus, Qui dicit se nosse deum et mandata eius non custodit mendax est et in hoc veritas non est. Be this we vnderstād that we ken God, gif we keip his commandis, for he that sais yat he kennis God & kepis nocht his commandis, he is ane lear, and in him nane is na verite. We grant yat part of euil men hes some knawlege of God, bot because yat nane knawlege is nocht ionit & cled with sincere affection, lufe & obediens therfor thair knawlege is comptit of God as na knawlege, because it is nocht plesand & acceptable to him. Now thairfor christin peple with all diligens leir to ken zour self, that is to say zour awne miserabil staitt quha ar ze stand be reson of zour synnis, and againe leir to ken zour Lord God, how gratious and mercifull he is to al trew penitent and faithfull persones, and how richteous and iust he is in his iugemēts againe al synnaris yat perseueris in thair synnis, & wil nocht ken thame self and thair God as we haif schawin to zow. Call to your remēbrance quhat S. Paul
1. Cor. 14. sais to the Corinthians: Qui ignorat ignorabitur. He yat misken nis salbe misken nit. Quhatsumeuer misken nis that thingis wylfullie quhilk God requiris of vame to ken & keip for thair saluatioun, salbe misken nit of God in ye day of extreme iugement, quhen the heumlie iuge sal say to sicklike persons, ye wordis writtin in S. Mathew. Quāgel:

Amen

Amen dico vobis nescio vos. Uerelie I say to zow I ken zow nocht, as he mycht say plainlie: because ze wald nocht knaw & keip my wordis and my commandis, quhilk I spak to zow be my seruādis send to zow in my name and autorite tharfor this day I will nocht admit zow to be of the nowmer of thame that sal enter into ye kyngdom of heum. Let vs all belwar of oure self and tak gud tent, that we be nocht sicklike wilful ignorant and unkennand men as certane of the Jewis was, of quhome God said thir wordis. Ipsi vero nō cognouerūt vias meas quibus iurauī in ira mea si introibunt in requiem meā. That hait nocht knawin my wayis (that is to say) my mercy & my iugemēt, according as it is written in the Psalme: Vniuersę vię domini misericordia & veritas. All the wayis of our Lord is mercy & verite. Now because yai hait nocht knawin my wayis, to thame I hait sworne in my wraith, that thai sall nocht enter into my rest, as he mycht say, I hait determit to vse agains thame the rigour of iugement and wil nocht admit thame to entir into my land of rest quhilk is eternal life. Thairfor christin peple that ze may eschaip the dangerous thirldome and captiuite of ye deuil and all his polwar, that ze may hait the knawlege of God quhilk he requiris of zow sa specially and finally that ze may be admittit to ye glorious kyngdome of eternal rest, do as the Apostil S. Iames counsels zow saying and thus: Abiicientes omnem immunditiam & abundantiā malitie, in mānsuetudine suscipite insitum verbum quod potest saluare animas yestras, &c. Quhairfor (sais

Mat. 25.

Psal. 94

Psal. 24.

Iaco. 1.

be)put away all vnclenes & abundance of mã-
lice, with meiknes ressaue the wo:d, that is plã-
tit o: sawin amongis zow, quhilk is able to sa.k
zour saulis. And se that ze be doaris of ye wo:d
and nocht heraris only, disſauing zour selfes,
Fo: gif ony heris ye wo:d and do it nocht, he is
like vnto ane mã, that behaldis his bodaly face
into ane myrrour, fo: alsone as he hais lukit
on him self, he gais away & incõtinent fo:zettis
quhat his faſſioun was, bot quha sa lukis on ye
law of perfite libertie and perseueris tharin (gif
he be nocht ane fo:zetful herar, bot a doar of ye
wark) the same mã salbe happy in his deid. And
breuely, as he is nocht wo:thy to be callit ane
craftis man, quhilk kennis nocht quhat belan-
gis to his craft, na mair is ane man o: woman
wo:thy to be callit ane chri:stin man o: ane chri-
stin woman, gif he o: sche will nocht ken quhat
belangis to thair chri:stindome. Thairfo: yat al
chri:stin men and wemen, specially thai that ar
sympil and vnleirit in haly writ, may haif trew
knawlege and plaine vnderstanding quhat be-
langis to thair chri:stindome, it is thocht expidi
ent to propone to yame ane Catethisme, ȳ is ane
cõmon instruction contenand schortly & plainly
thai thingis quhilk ar necessary to yame to ken
and keip, to the plesour of God & thair eternal
saluation. And beralie sicklike ane Catechisme,
was had and vsit in the Apostils tyme. as it is
manifest be ȳ wo:dis of s. Paul writand thus
to thaime quhilke els war instruckit in ye Cate-

chisme

chiſme: Quapropter intermittentis inchoationis Christi ſermonem ad perfectionem feramur, nō rursum iacientes fundamētum penitentie ab operibus mortuis, et fidei ad deum, baptismatum doctrine, impoſitionis quoq; manuū, ac reſurrectionis mortuorū et iudicii eterni. Thairfoir lat vs laif the doctrine pertenyng to ye beginning of ane chriſtin lyf, and lat vs ga vnto perfection, and now na mair laying ye fundatioun of penance fra dede warkis, and of fayth toward God ꝛ of doctrin of Baptime. of laying on of handis, of the reſurrection of ye dede, ꝛ of general iugement. In thir wordis ſaint Paul declaris that the Catechiſme vſit in the beginning of ye kirk, had fur partis: The firſt declarit penāce to be done for all dedely synnis, quhilke ar tranſgreſſionis of Gods commandis. The ſecund techit fayth to be genin to ye word of God. The third contenit the doctrine of Baptime. The fourt gaif inſtruction of ye ſacrament of Cōfirmation. The fift declarit the general reſurrection of ye dede. And ye laſt part ſchew plainlie ye general iugement. Thus chriſtin peple ze ſe, yat to haif ane Catechiſme or cōmō inſtructiō, to be ſet furth ꝛ declarit generallie to all chriſtin men, is na new thing. bot a thing yat was vſit in ye beginning of ye kirk. This preſent Catechiſme or cōmon inſtructiō, quhilk we purpoſe to ꝓpone to zow, ſchortly ꝛ plainly is reducit ꝛ deuidit into four principal partis. Quharof ỹ firſt techis ỹ law of God contenit in ye x. cōmandis. The ſecund declaris

Hebre. 6.

The diuiſion of yis Catechiſme.

declaris ye trew fayth, yat GOD requiris of vs all concerning the articles of the Crede. The third settis furth plainlie, the seuin sacramentis of halie kirk, institute be oure saluiour Christ, to be to vs as instrumētis of our saluatioun, infallabil signis or takins of grace quhilk thai contene & betakins. The fourt declaris the trew inuocatioun of God, quhilk our saluiour IESVS CHRIST lerit vs to pray to God in the seuin petitions of the Pater noster, and thairfor is propirlie callit the prayer of our Lord. As for the seuin deidlie synnis yai may be kennit be declaratioun of the X. commandis because thai ar transgressionis of the same. And the vii. warkis of merci, may be kennit be declaratioun of charite, quhilk we aucht to our neychtbour. So that in the foure partis of this Catechisme, is comprehendit ye soume of our christin doctrine, necessarie & sufficient to al vnleirit men & wemen, gif and to yame instructioun, quhat thai suld beleif and do for the optening of thair saluatioun eternal.

That ilkane of zow may the better leir and remember ye twa first partis of this instructioun, we think maist expedict to prefe be schort questionis, and plaine answeris to the same, to that effect that quhen ony of zow is sperit ony questioun necessary for zow to ken, other concernyng the law and commandis of God, or ony article of zour faith, ye same persone sa sperit, may answer in forme & maner as is here exprimit.

Aftir

The first cheptour.

AFoir we entir to the ſpecial declaratioun of ye X. commandis, we think it expediēt to declare in general foure pointes, concerning the law or commandis of God. First, quhat is the law or commandis of God? Secund how ſuld the commandis of GOD be obſeruit and kepit to ye pleſour of GOD and our ſaluation? Third quhat puniſſions ar yai that GOD in haly ſcripture boſtis & ſchowis agānis all the brekaris of his commandis? And fourtly, quhat ar the rewardis, quhilk GOD almychty promiſſis in haly ſcripture to all the keparis of his commandis.

Quhat is ye lavv or command of God.

Quhat is the law or command of GOD? It is a rewil geuin to vs of GOD, for the gud gyding of our ſelf, quhilk declaris and ſchawis to vs quhat the wil of GOD is, that we ſuld do, & quhat we ſuld nocht do in our thochtis, wordis and deidis. Quhy ſay ze yat ye law is a rewil geuin for ye gud giding of our lyif? For as ane biggare cā nocht make ane euin vp wal without direction of his lyne, a Maſon can nocht hew ane euin aiſlair ſtaine without directioun of his rewill, ane ſkyppar can nocht gyde his ſchip to gud heuin wout direction of his Compas, ſa a man or a woman can nocht ordour or gyde his lyif euin and ſtrecht to the pleſour of GOD without direction of the commandis. Quhy ſay ze that thir commandis is giuen of GOD? For without dowt God hais geuin thame to vs, firſt in the law of nature quhilk is prentit in our hartis, ſecund in the law of Moyſes writtin with his awne fingar (that

is to say be ȳ vertew of the haly spirit) in twa tables of stayne, & last of all our saluiour CHRIST hath God and man hes ratifeit and exponit thame in ye new law or Euangil. Quharfor with all diligence we suld study to obserue and keip thir commandis, nocht only because yat yai ar sa expedient and profitable to vs, but specially because ȳ thai ar geuin to vs of God and declaris to vs his godly will, to quhome we and all creaturis suld be obedient. Secundly how suld we obserue & keip ye cõmandis of God to his plesour and tharby to obtene of him reward in heuin? Trewly we suld keip thame thre maner of wayis. First hailelie in perfite nowmer. Exempil of zacharie and Elizabeth father and mother of saint Jhone Baptist of quhome saint Luke sais to yair greit cõmendatioun: Incedẽtes in oĩbus mãdatis, & iustificatiobus domini sine querela, Thai obseruit all the commandis and ceremonyis of our Lord but ony complaint. For it is nocht vneuch to keip part of the commandis of God, and leif part of thame vnkept, bot as ane harper will tune all his stringis, to that effect that he may mak ane plesand sound to ȳ hearis, sa we man keip all the cõmandis of God, or els our keping will nocht be plesand to God. Sa it is declarit be s. James: Qui totam legem seruauerit, offendit autem in vno, factus est omnium rens. Quha saeuir sall keip the hail law, and zeit fail in ane point, be is giltie in al yat is to say, gif he depart fra this life without trew penance, he sal be condemnit perpetually to want ȳ glorious sycht of God, alsweil as he that brekis al

Hovv suld ane cõmandis be obseruit. Luc. i.

Iaco. 2.

the

the commandis. Nochtheles the ma commandis that a man brekis in this lyfe, & ſa dee without penance, he ſalbe condemnit to mair ſenſible paine in hell accoirding to ȳ grauitie of his ſyn. Secundly we ſuld keip the commandis of GOD with ane rycht intencioun, and for the luke of God. Thane we haif ane rycht intẽcion, quhen we keip yame allanerlie, for the honour & gloire of God, and nocht for ony honour and gloire to be geuin to vs of man in this lyfe. For quhaſa-euir in doing of his gud deidis intendis principally to get honour, gloire or reward of man, hais ane wrang intencion, and his deid ſa doin (ſuppoſe it be cõmandit of god) is nocht pleſand & acceptable to God. Of this rycht intencioun ſpekis our ſalutour Chriſt ſayand: Si oculus tuus fuerit ſimplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequã, totũ corpus tuũ tenebroſum erit. The lycht of thi bodie is thyne ee, thane gif thyne ee be ſimpil and clere, al thi bodie is clere, but & gyf thyne ee be euil, all thy bodie is myrk, as it mycht be ſaid plainlie: lyke as the ee of our bodie quhen it is hail & cleir, it directis al the membris of our bodie in thair operatiouns and deidis, and quhen it is hurt & nocht cleir, all the membris of oure bodie dois yair deidis as it war in myrknes. Siclik quhen ye intencioun of our mynd is cleir and richt, intending principally the honour, gloire & louing of God, yane our deid being conforme to ȳ law of God and done to ȳ intencioun is richt & cleir Math. 6.

pleſand & acceptable to God, bot and gif our intencion be principally, to get any fauour, louing gloze or reward of man thane is our deid ſa done myrke, yat is to ſay, diſpleſand & nocht acceptable to God. Sa we ſuld keip the commandis of God with ane rycht intencion accoꝛding as S. Paul exhoꝛtis vs
1. Cor. x. thus ſaying: Siue māducatis ſiue bibitis ſiue aliud quid facitis, omnia in gloriā dei facite. Quhidder ze eit oꝛ drink oꝛ do ony vther thing, do al to ỹ gloze of God, do all with that intencion that God may be glorifyit. Thirdly we ſuld keip the commandis of God with conſtance & perſeuerance, foꝛ as our ſal-
Math. x. uiour ſais: Qui perſeuerauerit in finē hic ſaluus erit Quha ſaeuir perſeueris to the end, he ſal be ſauf. Sa conſtantly we ſuld kepe Gods cōmandis ỹ na tēpoꝛal paine, boſtit oꝛ put to vs in this warld ſuld
Dani. xiii moue vs to breke thame. Sik ane cōſtant ſeruand to God was Suſāna, of quhome we reid in ỹ buke of Daniel, that quhen ſche was prouokit to the ſyn of adultery be twa auld Iugis, vnder na les paine, thane to be accuſit in opin iugement, quhilk was deid be the law, ſche wald nocht grant to that ſynfull deid, bot ſaid thir woꝛdis: It is bettir foꝛ me to fal in ye handis of men nocht doand euil, than to brak the law of my Lord God. Sicklyke, that honoꝛabil
2. Mac. 6 ald mā Eleazarus was ane conſtant kepar of gods law, foꝛ he cheſit eaear to thoile ane cruel deid, yane he wald tranſgres and brek ane litil command of ỹ law quhilk was to foꝛbeare the eting of Swynis fleſche. Heir quhat he ſayd a litil afoꝛ he deit. I will leif to zoung men a ſtoꝛt exempil, foꝛ I will vn-

ane

ane constant mynd, dee ane honest deid, for ȳ maist haly law of God. To keip the commandis of God with ane constant mind, and nocht for to brek yaine for feare of ony temporal payne. We haif ane excellent exempil of ye vii. brether and thair mother, declarit in the buke of Machabeis, quharof ane layd thir wordis to ȳ tyrrand: Parati sumus magis mori, ꝙ̄ patrias dei leges preuaricari. We ar reddy and content erar to dee than to brek the lawis of God, quhilk our forfatheris kepit. Wairouer thair mother gaf exhortaciō to ilkane of yaime, erar co suffer deid, thane to brek ye commandis of God. Sicklike all the Apostils and Martyris, with vther saintis in heuin kepit the cōmandis of God with constāce and perseuerance. Thus ze may leir how ze suld keip the commandis of God to his plesour. First keip thame all in thair hail nowmer. Secund keip thame all with ane rycht intencion, and for the luke of god and eternal reward, quhilk is God himself. And thirdly keip thame al with ane constant mynd and perseuerance to the end of zour life, sa doand ze keip thame to the plesour of God, and zour eternal saluacioun. 2. Mac. 7

3

The secund Cheptour.

QWhat panis or punitiones ar that, quhilk is eftir the scripture, God schoris to al the brekars and transgressouris of his cōmandis? Commina tiouns of panys aganis the brekars of the commandis.

The first punitioun in general, is the curse or malesoun of God, according as the Prophet sais in the Psalme: Maledicti qui declinant a mandatis tuis. Warit and cursit ar that quhilk gangis by ye com

 Psal. 118.

Deut. 27 mandis of God. Thir curſingis ar exprẏemit in ſpeciall, in ẏ buke of Deuterouome, quhare we reid that the Leuitis, that was the miniſteris of Gods lawis, ſtude on the hill callit Heball, & be the cõmand of God, prẏonuncit thir wordis.

The vvarẏingis or maleſonis of god, aganis the brekars of the commandis.

Curſit & wariit ar thai, quhilkis makis a grauin ymage, as ane God (and giffis ony godly honour to it) for it is abhominabil to God. Nochtwithſtanding ymagis may be maid and had ſwa that be weil and lawfully vſit as ſalbe declarit to zow eftirwart in the expoſitioun of ẏ firſt command. It kolowis in the text of Deuteronome. Curſit & wariit is he that honouris nocht his father and mother. Curſit and wariit is he ẏ tranſferris or takis away the trew marchis or boundis betuix his neichtbour and himſelf. Curſit & warrẏit is he ẏat cauſis ane blind man gang wrang in his iorney. Curſit & wariit is he ẏ peruertis ẏe iugement of ane puir ſtrangeir ane freindles man or woman or wedow. Curſit and wariit is he, that ſleipis with his fatheris wif & opinnis vp ẏe couering of his bed, or that ſleipis with his ſiſter, or with his wiffis mother, or with his neichtbours wyf, & he ẏat ſtrikis his nychtbour. Syne concluding thus: Maledictus qui non permanet in ſermonibus legis huius. Curſit and wariit is that perſone quhilk bydis nocht with perſeuerance in the wordis of this law. And to ilkane of thir curſingis & warẏingis akorẏe reherſit, the peple anſuerd Amen.

Ekter

Eftir hend all this, yat turnit thame to the brekaris of the law, & ſpak to thame mair ſcharply ſaying: Curſit and waritit ſall thow be in ye citie, & curſit in the feild, curſit is ȝ barne quhar in thow puttis thi corne, curſit is the frute of thi wambe, and the frute of thi erde, curſit is the drift of thine Orin, and ye flockis of thi ſcheip. Thow ſalbe curſit comand in & gangand furth It war to lang to reherſe heir all the maleſonis warytingis or curſingis, quhilk God in ye ſame cheptour ſchowis to the tranſgreſſouris of his commandis. Bot breuelie and ſchortelie, thair is na calamitie, na ſorow or miſcheif yat may chance to mã or woman in this warld, bot it is expremit yare. Sa horribil a ſin it is to diſobey wilfully the cõmand of God, & to do our awin will and nocht the will of God. Bot ȝit tell vs mair ſpecially, quhat ar the plaigis quhilk God is wont and vſis to ſend to the peple for tranſgreſſioun of his commandis? That ar thre in ſpecial, hunger, peſtelence, and the ſuerd, and repetit in ſyndry placis of the auld teſtament. Deut.28. Le.xxvi.

Ye that is makar and Lord of heuin & erde ſais thus in Eſaie: Gif ȝe will heir me, ȝe ſal eit the guddis of the erde, bot & ȝe will nocht, bot prouoke me to anger, the ſuerd ſall deuore ȝow. Leu.xxvi. Eſaie.i.

Mony ſiclik comminatiouns in Jeremie. Mony in Ezechiel, mony in the laſt of the Prophetis, full of terribil panys, boſtit be God aganis the tranſgreſſouris of his commandis. The temporal plaagis ſend of God aganis the brekaris of ye commandis.

And

And that sicklike schoȝingis of God is nocht spokin in vaine testifeis weill ye distruction of sa mony excellent citeis, townis, castils: sa mony nobil kingis, princis & Emperouris. Was nocht ȳ cities of Sodoma & Gomoȝra, Seboim & Adoma with Segoȝ vtterly destroyit? Quhair is Troia & Babylone? Rome is nocht quarter samekil now as it was in Julius Cesars dayis. Quhat was the cause that king Saul tynt his kingdome fra himself and all his posterite, and efterwart, was slaine in battall? Quhat was ye cause? Ueraly his rebellion agains God, dispisand to do as the seruand of God Samuel commandit him to do in Gods behalf. Was it nocht ane miserabil mischance and calamitie that fell apon Sedechias king of Jewrie, quhilke foȝ his rebellioun againe the king of Babylone, to quhome he was thane subiect̃it be the ordinatioun of God, he was takin and bound with chenzeis, his sonnis was slaine before his eyne, syne was baith his eyne put out, and was led blind in captiuitie in Babylone. Quharto suld we seik sa far of exempils of this mattir? Nocht lang syne, ze & alswa in our awin dayis, rycht many excellẽt citeis and cuntreis with mony nobil mẽ, hes bein distroyit foȝ na other cause bot that thai wald nocht obey the commãdis of God. Thus ze may clerely se how sair ar the tempoȝal plaigis, quhilk be the hand of God cummis vpon ye trãsgressouris of his cõmandis, Nochtwithstanding, to vs that ar christin pepel, ye spirituall plaigis of God suld be mair terribil.

i. Reg. 5:

4. Re. 25.

Quhat call ze the spirituall plaige of God? The spirituall

spirituall plaig of God, quhene he be his rych-teous iugement withdrawis & takis away his special grace & fauour fra ony man or woman. This he schowis in the Tantibil of Moyses, a-gane the peple of Israel: Abscondam faciem meã ab eis, et considerabo nouissima eorũ. I sall hyde my face fra thame, that is, I sall withdraw my fauour, presence & special protectione fra yame, and thane sal I considder quhat salbe yair end. Eftir this maner, God almychty plaigit ȳ auld Gentils for yair abhominabil ydolatrie, quhen as saint Paul sais: Tradidit illos deus in desideria cordis eorum in immundiciam. Tradidit illos deus in passiones ignominie. Tradidit illos deus in reprobũ sensum, vt faciant ea quę non conueniunt. God gaif thame vp into thair hartis lust, that is to say, tholit thame to folow the lustis of yair hart into vnclenes, to defyle yair awin bodies in thame self. And a litil eftir, God gaif thame vp into schamefull lustis. And zit againe: and as that regardit nocht to ken GOD, euin sa GOD gaif thame vp, that is to say, tholit thame to fall into a peruersit mynde to do that thingis quhilk was nocht cumlie. And nocht onlie the Gentils was strikin with this plaige of sub-tractioun of grace, bot alswa the Jewis, as the Prophet sais in the Psalme: Dimisi eos secundũ desideria cordis eorum. I haif left thame to leue eftir the desyris and lustis of thair hart. And suppois warldlie and carnal peple quhilk ar geuin allanerlie to the lufe and cure of ye warld

Spiritual paunis a-gainis the brekars of the com-mandis.

Roma. 1.

Psal. 80.

and of thair flesche, thinkis yat this spirituall plaige be subtractioun of grace, is na plaig nor punitioun of god. zit in varat deid, yair is na temporal scurge of God to be compartt to this spirituall plaig. For it is writtin: Si preſtes anime tue concupiſcentias eius, faciet te in gaudium inimicis tuis. And thow gif to thi ſelf all thi ſenſual deſiris and luſtis, it ſall cauſe the cum in greit dangeir, to the toy of thi enemeis. And quhat plaig can be greiter thane the peple of God to want ye ſpirituall fude of yair ſaulis: quhilk plaig God ſchowis be the Prophet Amos: Ecce dies ueniunt dicit dominus, & mittam famem in terram, non famē panis, neq; ſitim aque, ſed audiendi verbum domini. Et cōmouebuntur a mari vſque ad mare, et ab aquilone vſque ad orientem, circuibunt querentes verbum dñi & non inuenient. Behald the dayis cummis ſais our Lord, and I ſall ſend hungir vpon the erde, nocht the hungir of breed, nor the thrift of wattir, bot of hering of the word of our Lord God, and yai ſalbe commount fra the ſee to the ſee, and fra the North to the Eiſt that ſall gang about ſeik and ỹ word of our Lord God, and ſall nocht fynd it. We haif now to zow reherſit temporal and ſpirituall plaigis, quhair with God ſtrikis his peple for tranſgreſſion of his cōmandis. Is yair zit na other plaig of god, quhilk he ſchowis to the brekaris of his lawis? zis treulie, the maiſt terribil, cruel and ſaireſt of all without compariſon ar ye paines of hell, quhilk ſalbe eternal wout end, quhairof ſanct Johne the Baptiſt makis this cominatioun: Ilk tre that bringis nocht furth gude

Eccle. 18.

Amos. 8.

Math. iii.

fruit

frute, sal be hewin doune and cassyn into ȳ fyre.
And the same sentence our saluiour gifis in the seuint cheptour of sainct Matthew, quhairto agreis the sentence geuin agane ye vnprofitable seruand quhilk sal be cassyn into the outwart myrknes, thair salbe murning and chatering of teith. Bot abone all the laik the maist horrible wordis sall be pronuncit be our saluiour on the date of extreme iugement, quhen he sall say to all thame that salbe found on his left hand that day, departis fra me ye cursit creaturis into euerlasting fyre, quhilk is preparit to the deuil and his angels. The eternal paine ordanit for ye breakaris of the commandis. Math. 25

The thrid Cheptour

NOw as we haik declarit syndry kindis of plaigis quhilk God schoris to al ye trãsgressouris of his commandis, sa na dout God almychty of his liberal gudnes hais promissit in the scripture greit rewardis to thame that kepis his commandis, temporal, spirituall and eternal. Of the first we reid in the buke of Leuiticꝰ: Si in preceptis meis ambulaueritis, et mãdata mea custodieritis, et feceritis ea, dabo vobis pluuias temporibus suis, & terra gignet germen suum, et pomis arbores replebuntur. Tẽporall rewardis promissit to the keparis of ye cõmandis Leui. 26.

Gyf that ye gang in my lawis, and keip my commandis and do thame, I sal gif zow rayne in tyme conuenient, the erde sall bring furth the corne, the treis sall be full of frute, ye sal eit

zour bred with fouth, & sall dwel in zour land without feir. I sall gif peace to all zour bordouris, ze sall sleip & na mā sal inquiet zow. I sal take away euil beistis, and ye sueird sall nocht pas throw zour cuntrie, ze sall persew zour enemeis, & that sall fall doune before zow, v. of zow sal persew ane hūdreth aduersareis, & ane hundreth of zow sal persew ten thousand enemeis, zour enemeis sal fal be ye sueird in zour sicht. I sall behald zow and mak zow grow and multiplie, wt mony siclyke wordis that folowis in the same, and mony other placis of the auld testament, GOD promissis temporal prosperitie to the peple quhilk keipis hes commandis. And our salviour Christ in ỳ euangil with ane word cōfermis the same promis sayng: Querite ergo primū regnū dei, et iusticiam eius, et hec oia adicientur vobis. Mark. 6. Seik first the kingdome of God, and ye rychteusnes thairof, sa sall all the temporal thingis be ministred to zow. Gyf this be trew ỳ we say, how was it that certane Martyris deit for hunger, & alswa mony gude men and wemen leuis in greit pouertie and skantnes of yair necessare sustentation, quhilk S. Paul affermis of himself? It is trew that God sendis to his seruandis, sumtyme greit skantnes & extreme pouertie, and that for yair probatioun and encres of yair meritis be pacions, quhilk he thinkis to thame maist expedient, bot maist commonlie the word is trew that is said afore: Seik for the kingdome of God, & ye rychteusnes yairof. Leiue nocht in ydilnes, do zour deuore and debute exercze zour self in conuenient labouris ilk ane man conforme to his

his staitt, degre and vocatioun, and God will nocht thole zow want zour dailie sustentatioun.

Quhat is the spiritual rewardis, quhilk GOD promittis to yame yat ar keparis of his commandis? First eftir the wisman, he promittis spirituall wisdome: Fili concupiscens sapientiam conserua iusticiam, & deus prebebit illam tibi. Sone gif yow desiris wisdome keip rychteu ines, and God sall gyf wisdome to the. And in ane vther place he sais: Cogitatum tuum habe in preceptis dei, et in mandatis illius maxime assiduus esto et ipse dabit tibi cor et cõcupiscentia sapientie dabitur tibi. Haif thi thocht in the commandis of God, and in his commandis be yow diligent, and God sall gyf the ane hart, and desire of wisdome sall be geuin to the. This is declarit weil be exempil of king Dauid, saying thir wordis: Super senes intellexi, quia mandata tua quesiui. I haif had vnderstãding abone my eldaris because gud Lord I socht thi commãdis. Secund, he promittis incressing of grace and vertew, as it is said in the Prouerbis of Salomon: Misericordia et veritas te nõ deserent, circundes eas gutturi tuo, et describe in tabulis cordis tui, et inuenies gratiam et disciplinam bonam coram deo et hominibus. Lat nocht mercy and verite forsake the, and thow sall find grace & fauour afore God and man. And saint Paul exhortand his Corinthianis to gif almous, sais thus: Augebit incrementum iusticie vestre. That is to say, quhen ze gyf almous according to the command of God, God sall make zow grow dalie in grace and vertue. Thridly, our sal-

Spiritual rewardis promittit to the keparis of the commandis. Eccle. i. Eccle. 6.

Psal. cxviii.

Pro. iii.

2. Cor. 9.

uatour

Eternall revvarde promissit for the keping of ye cõmandis Matth. xix

uiour promissis to the doars of the commandis the eternal blis of heuin, saying thus: Si vis ad vitam ingredi, serua mandata. Gyf thow will entir into the lyf, keip the commandis. Now ze haif hard quhow that God almychty schowis to punis the trangressouris of his commandis, wt panis tẽporal, spiritual and eternal. And all wa quhow that he hais promissit to rewarde the keparis of his cõmandis with reward tẽporal, spirituall & eternal. Quhairfor I can say nocht ellis to zow at this tyme, bot the same wordis quhilk Moyses ỹ seruãd of God said to ỹ peple of Israel: Testes inuoco hodie cœlum et terram, quod ꝓposuerim vobis vitã et mortem, benedictionem et maledictionẽ. Elige ergo vitã, vt & tu viuas et semen tuũ, & diligas dñm deũ tuum atq; obedias voci eius et illi adhereas. Ipse est enim vita tua, & lõgitudo dierum tuorũ. I call to witnes this day heuin & erde, that I haif ꝓponit & schawin to zow, lyf and deed, blissing and cursing. Chois thairfor the lyf yat thow may leiue and thi seid ektir the, that thow may luke thi Lord God, and be obedient to his voce, and cleiue to him, for he is thi lyf and the lenth of al thy dayis.

Deut. xxx

The fourt cheptour.

The first cõmand.

THe first table of Moyses, contenis thre cõmandis, quhilk schawis vs the dewtie or seruis quhilk we aucht to God in our hartis, our wordis and deidis. Wald ze knaw ye first command word be word as God gaif it The seruand of God Moyses to quhome God spak face for face, rehersis it on this maner.

Ego sum dñs deus tuus, qui eduxi te de terra Egyp ti, de domo seruitutis. Non habebis deos alienos corã me. Nõ facies tibi sculptile, neq; omnem similitudinẽ que est in cœlo desuper, et que in terra deorsum, nec eorum que sunt in aquis sub terra. Non adorabis ea, neq; coles: Ego sum dñs deus tuus fortis zelotes, visitans iniquitatem patrum in filios, in tertiam & quartã generationem eorum qui oderunt me, et faciens misericordiã in milia, his qui diligunt me, et custodiunt precepta mea. Exo. xx.

I am ye Lord thi God, quhilk hais brocht ye fra the land of Egypt, fra the house of bondage. Thow sall hauk na other goddis bot me. ȳ sal nocht mak to ȳ (as gods) ony graunt ymage, nother ony similitude of ony thing ȳ is in the heum abone, or in ye erd beneth, nor of ony thing yat is in the watter vnder the erd. Thow sal nocht adorne yame, nor worschip yame (as goddis). Quhat gud dedis ar yat quhilk God biddis vs do in this first command? First the will of GOD is ta yir wordis, ȳ we ken him trewlie in our vnderstanding, syne ȳ we serue him perfitly in our hartis & wil. How suld we ken god, or quharin standis ye trew knawlege of God quhilk he requiris of vs all. The trew knawlege of God is techit vs in thir wordis: Ego sum dñs deus tuus, qui eduxi te de terra Egypti de domo seruitutis. I am ȳ lord thi god, quhilk hais brocht the fra ye land of Egypt, fra the house of bondage. First quhen god sais thir word, I am. we suld leir ȳ God is eternal, quhilk had neuir begining, nor sal hauk endig. He is allanerly in verai deid, for he his awin nature he is, nocht creat or maid of ony other

Quharin standis ye trew knawlege of God, quhilk he requiris of vs.

thing bot he him self allanerlie is makar & former
Exod.iii. of all vther thingis. Thus he sais in Exodi: Ego sum qui sum. That is to say, I am he that hais bein of my self only. And he bade Moyses schaw his name on this maner: Qui est, misit me ad vos. He yᵉ is, send me to zow. Be ye quhilk wordis it is geuin vs to vnderstand, that God allone is be him self, of his awin natural existens, & that all thingis of this warld quhidder yai ar visible or vnuisibil, able to be sein of vs, or vnable to be sein of vs, thai ar al creaturis of God, and hais thair being of him. In ameckil that thai may nocht be a moment of ane hour bot gif yat God almychty keip yaime in yair being, sustein yaime & gyde thaime. Secund, quhen he sais
Exod.xx. this word: Ego sum dominus I am the Lord. We suld leir to vnderstād yᵉ hie maiestie of God, quhilk is the vniuersal Lord of all this warld Lord of all Lordis, and king of all kingis, quhais power is eternal, to quhom na creature may mak resistens, in quhais hād is our lyfe and our dede, our saluacion and damnacion, a Lord of all knawlege & swa na thing can be hyd fra him, a Lorde of all wisdome, and swa misteris na counsellar, a Lord of al mycht power and autorite and sa misteris na helpar. Sa he only of rycht may be callit thus in generall, the Lord, the Lord for alsmekil as he dois all thingis
Ephe.i. according to the plesour of his will, as saint Paul sais to the Ephesians: Qui operatur omnia secundū consilium voluntatis sue. He wourkis al thingis according to the counsel of his awin will. Thridly,
Exod.xx. quhen he sayis: Deus tuus, Thy God. we suld vnderstand

derstand him to be the only giffar of all grace, the well quhilk can nocht be dryit, & perpetuall spring of gudnes, our lyf, our lycht, our strenth, our singular defence & protectioun, breuely our only saluiour and God of al consolacioun and confort, quhilk in all tymes and in all placis is redy to be to vs (als mekle as lyes in him) gētil, large, liberal, and maist mercifull thane we can think or say. Quhat God done ony special thing to vs, quhairin he hais schawin him self to be our Lord God: ze veraly. He schew him self to the peple of Israel, to be thair mychty lord and gracious God, quhen he brocht thame out fra ȳ land of Egypt, quhairin thai dwelt mony zeiris as in a house of miserable thrildome and bondage. Bot vnto vs al that ar trew christin peple specially he schew him self to be our mychty Lord & gracious God, quhen he deliuerit vs fra the dangier of the myrknes of hell, and fra the miserable captiuitie of the deuil, quhairin we war all borne and haldin in. Bot he sakkit vs nocht be ȳ mediation of Moyses, bot be the bitter and painfull passion of his awin naturall sone our mediatour and redemar IESVS CHRIST. Tharfor be all rycht we suld apply all our wittis, power and diligence to ken and keip all the cōmandis of our mychty & maist gracious God quhilk nocht only in general, bot alsua in special hais done sa mekle for vs. Nowe ertir yat we haif declarit to zow the trew knawlege of God, we will gang fordwart and tel plainly quhairin standis the trew and principal seruice quhilk we aucht to God in our hartis, quhilk he requiris of vs in the first

The trew seruice of god. quhilk we aw to him in our hartis.

command: In the first command quhilk is yis: Non habebis deos alienos coram me: Thow sall haif na vther gods bot me allone. God requiris of vs thir iii. vertous, Feare, Fayth, Hoip and Luke to be geuin to him, as to ane trew leifuād God. And quhen we gif thir vertewis or ony of thame, mair to ony creature than to him, quhilk is our only trew and leifuād God, than we haif in our hartis strange gods, quhilk is forbiddi in this first cōmand. The first principal vertew quharin standis the trew seruice of God, is ȳ feare of God, as it is writtin in ȳ buke of Deuteronomi: Dominum deū tuum timebis, et illi soli seruies. Thow sall feare thi Lord God, and him only as thi God sall thow serue. How suld we feare our Lord God: Twa maner of wayis. The ane, as ȳ seruand fearis his maister, doand his maisters cōmand for feir of punision. And of this it is writtin in the buke of Prouerbis: Principium sapientie timor dñi. The beginning of wisdome is the feare of God. Quhat thing suld moue vsmaist to feare god on this maner: Trewly to beleif sickirly the iugemētis of god, and vther panis & punitions quhilk God sēdis to symaris temporallie, spirituallie & eternally, as we haif rehersit to zow afore in the prologe of the law. And oft tymes to haif in our mynd yis artikil of our Crede: Inde venturus est iudicare viuos et mortuos. Fra heuin Christ our saluiour sal cum to iuge baith quik & dede. Thus the haly prophet and excellent king Dauid cō-

The feir of god.

Prouer. 9

sault

warnis me sa to do And tharfor leir thir twa lessons. The ane is, quhatsaeuir the haly spirit reuelis and schawis to vs, other in the bukis of haly scripture, or in ye determinationis and diffinitionis of general counsellis lawfully gadderit for the corroboration & maintenans of our fayth, we suld beleif ye same to be ye trew word of God, and thairto gyf ferme credens as to the verite that is infallible.

The secund lesson, ze that ar simple and vnlerenit men & wemen suld expressly beleif al the articklis of zour Crede, as for al vthir hie misteris & matteris of the scripture ze aucht to beleif generally as the kirk of God beleifis. And this fayth is sufficient to zow, for the perfectioun of that faith quhilk ze ar bund to haif, quharof we sal spek mair largelie in the exposition of the Crede. The thrid principal vertue is Hoip, quharof it is writtin: Qui timetis dominum sperate in illũ, & in oblectationem veniet vobis misericordia. ze that feris our Lord, hoip in him, and his mercy sall cum to zow with plesour. The holp of god. Eccle. 2.

Quhat is Hoip? It is ane vertew quharby we lippin to get all gudnes fra God, mercy and grace in this warld, and eternal blys in the warld to cum. Of the first sais the Prophet in the Psalme: Beneplacitum est domino super timentes eum, et in eis qui sperant super misericordia eius. Psal. 146.

Our Lord hais plesour vpõ yaime yat fearis him, and allswa vpon yaime yat hoippis vpon his mercy. And quhy suld we nocht put all our traist and confidens in the mercy of God, seand that he biddis vs call vpon him in tyme of our nede, and promittis to

Psal. 49. heir and help vs: Inuoca me in die tribulationis, eruam te et honorificabis me. Call vpon me (sais our Lord God) in the day of tht trubil, and I sal delyuir the, and for that thow sall honour me. And suerly we suld nocht mistrest him, for he sais thus be his Prophet Esaie: Nunquid obliuisci potest mulier infantē suū, vt nō misereatur filio

Esaie. 49 vteri sui? & si illa oblita fuerit, ego tamen non obliuiscar tui. Will a woman forzet hir zonge barne, and nocht haif pitie on the sone of hir wambe, & suppois sche forzet, zet I sal nocht forzet ye, sais our Lord. Of the secund and principall part quhilk is expectatioun or loking for the blys of heuin to be geuin to vs be ye grace of God principally, & our merittis secundly (quhilk merittis als ar ye giftis of God eftir sainct Augustine.)

Roma. 5. Sainct Paul sais thus: Gloriamur in spe glorie filiorum dei. We gloze and ar blyth throw ȳ hoip quhilk we haif to cum to the gloze quhilk is promisit to the sonnis of God. Quhat suld moue vs maist to hoip in ye mercy and gloze of God? Verily that God is trew & faythful in keping of his promis, according as ye Prophet sais in

Psal. 144 the Psalme: Fidelis dñs in omnibus verbis suis, & sanctus in omnibus operibus suis. Faythful is our Lord in all his wordis, & haly in all his deidis. Now as he hais els fulfillit his promis in geuing of his mercy & gloze to his sanctis in heuin, as Patriarchis, Prophetis, Apostils Martyris, Confessours & Virginis, sa suld we traist and hoip, that he will fulfill his promis to vs,

gif

sauit in his hart the feare of God, quhen he said in the Psalme: A iudiciis enim tuis timui feci iudiciū et iustitiā. I haif had dreddour & feare throw consideratioun of thi iugementis. And our sauiour Christ in the euangil of sanct Luke biddis vs haif this feare sayand: Timete eum qui postquā occiderit corpus, habet potestatē mittere in gehennam. Ita dico vobis hunc timete. Feir him quhilk eftir he hais slaine zour bodie, hais powar to cast zow into hel, I say to zow feir him. Secund, we suld feir our lord God as ȳ gud son feiris his father, doand his cōmand, nocht principally for feir of punicion, bot maist of all, yat he displese him nocht nor offend him in ony sort, lest he put him out of his company. And yis feir of God springis of luse, for ȳ mair we luse him ȳ mair we feir to offend him, and to depart fra his company. And of this feir it is writtin in ye Psalme: Timor domini sanctus permanet in seculū seculi. The haly feir of our Lord enduris for euirmair.

Psal cxviii

Luce.xii.

Psal xviii.

The fift cheptour.

THe secund principal vertew quharin stādis the trew seruice of GOD, quhilk he requiris of vs in this first command is sayth, quharof it is writtin: Qui timetis dominum credite illi, et non euacuabitur merces vestra. Ze that feiris our Lord haif faith in him, or gif credit to him, and zour reward sall nocht be tain fra zow.

The faith of god.

Ecclc.2.

Quhat is sayth? Na dout bot the sayth quhilk is

commendit

commendit in the ſcripture is ane vertue quharby we beleif nocht allanerly that thair is ane trew leuand God, quhilk is eternal, almychty, mercifull, rychteous & faithful, bot alſwa we gif ferme credit to his word, quhilk is ſa trew that na thing can be trewar. Quhat thing ſuld moue vs to beleif the word of God: Trewly twa thingis. The ane is ye eternal and infallible verite of God, fra quhom na leſing may ꝓcede, na mair than myrknes may cum fra the cleir ſchenand ſonne. Thairfor it is writtin:

Nu. xxiii. Non eſt deus quaſi homo vt mentiatur, nec vt filius hominis vt mutetur. God is nocht as a mã yat may mak ane leſing, nor zit as ỹ ſone of man yat may be changeit. And our ſaluiour ſaid ſpeiand as GOD:

Ihon. xiiii Ego ſum via veritas et vita. I am the way, ye verite and lyif. And he ſais alſwa: Cœlum et terra tranſibunt, verba autem mea non tranſibunt.

Luce. xxi. Heuin and erd ſall pas, bot my word ſall nocht pas. Thus we ſuld gyf ferme credit to the word of GOD, becauſe GOD that ſpeikis it, is ỹ eternal & infallible verite. The ſecund thing ỹ ſuld moue vs to beleif ỹ word of GOD & to knaw quhilk is the worde of GOD, quhilk ar the haly bukis quharin the word of GOD is contenit, and quhat is the trew ſence of the ſame bukis is ye conſent and authorite of our mother the haly kirk, fra the Apoſtils tyme hitherto, and ſpecially quhen it is lawfully gadderit be the haly ſpirit in ane generall counſel, quharof ſainct Auguſtine ſais thus:

Contra epiſtolam fũdamẽti. Ego non crederem euãgelio niſi me ammoneret eccleſie authoritas. I wald nocht gif credence to the euangel except that the vniuerſal kirk

warnis

gif we keir him and with ane leifuād faith beleif in him.

The vi. Cheptour

QUhat is ye fourt principal vertew quhar in standis the trew seruice of God? Ist is ye maist excellēt vertew of cherite, quhar of it is writtin be ye wisman: Qui timetis dominū diligite illū, & illuminabuntur corda vestra. Ze yat feris our Lord luke him, and zour hartis salbe lichtit with the licht of grace in this warld, and with the lycht of gloze in the warld to cum. The luke of god. Eccle. 2.

Quhate is cherite? Ist is luke, quharbywe luke god for his awin saik, because he is al gudnes, & kra him cummis al gudnes, and our neichbour for gods saik, or in God. Quhow suld we luke God? Four maner of wayis, as it is gaderit out of syndrie placis of the scripture, & al rehersit to gidder in sainct Lukis euangil: Diliges dominū deum tuum ex toto corde tuo, et ex tota anima tua et ex oibus viribus tuis, et ex tota mente tua. Luce. x

Thow sall luke thi Lord God with all thi hart, with all thi saule and with all thi strenth and with all thi mynde, That is to say, lat all thi thochtis, all the partis of thi lyf, all thi wittis and vnderstanding, all thi labour strenth and diligence be direckit to God, and occupied in his luke and seruice, of quhom yow hais all thir thingis geuin to the. Zet schaw vs plainly quha lukkis God with all thair hart?

Trewly

Trewly thai that lufkis God with ane trew knawlege in yair vnderstanding, haifand ane trew fayth in ȳ word of God without ony dout errour or hertite. Thairfor quhasaeuir doutis or erris in ȳ faith or stifly haldis ony fals opinioun condemnit be the kirk for heritie, yai luke nocht God with al yair hart Secund, quha lufkis GOD with all thair saule: Thai that lufkis GOD with trew obediens in yair frewill without ony murmur, rebellioun or contradictioun. Sa yat quhatsaeuir God hais commendit yaime to do, yai ar content to do it willingly without ony cõpullioun. And thairfor quhasaeuir dois ony deid commandit be God mair for luke of temporal geir or for feare of temporall payne than for ony luke thai haif to God, thai luke nocht God with all thair saule. Thridly quha lufkis God with all thair mynd: That that lufis God with ane perfite remembrãce, and forzettis nocht quhat God hais done for thame, bot euir mair to yair powar thinkis of ȳ benefitis of God quhilk he hes geuin to yaime in thair creatioun, conseruatioun, redemptiun and dalie prouisiun baith temporal & spirituall in body and saule. Tharfor quhasaeuir remembris nocht sicklike benefitis of God or giftis na thãkis to him for thame thai luke nocht God with all thair mynd. And last of all thai luke God with all thair strenth and powar, quhilk ar content to occupy the strenth of thair body and al the powar thairof in ye seruice of God, according to his command all the dayis of yair life. Thai luke nocht God with al thair strenth quhasaeuir occuppis yair strẽth in doing euil dedis

all

or perseueris nocht in pair gudlike. Thus we suld luke God with all our hart be trew knawlege, with all our saule be perfite obedieng in keping his commandis, with all our mynd be perfite remēbrance, and with al our strenth be perseuerance. Quhat suld moue vs maist of all to luke God? Trewly the luke of God towart vs. For gif we consider quhat God hes done for vs in our creation, cōseruation & dalie puision, bot specially quhat luke he hes schawin tovs in our redēptiō, of necessite we mone conclude ȳ we ar oblissit to luke god. Greit is ȳ luke quhilk ȳ natural father & mother hes to pair childer, gret is ȳ luf quhilk the gud marit man hais to his gud wife, greit is the luke quhilk ane trew freind wil haif to ane vther, bot as our saluiour sais: Maiorem hac dilectionem nemo habet, quam vt animā suam ponat quis pro amicis suis. Greiter luke hais na mā than pis, yat a man spend his life for his frendis. Sa hais our saluiour done for vs accoirding as sainct Paul declaris to ye Ephesianis sayand thus: Christus dilexit ecclesiam, & seipsum tradidit pro ea, vt illam sanctificaret, mundans eam lauachro aque in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi, sed vt sit sancta et immaculata. Christ hais luffit the kirk, that is to say, the congregatioun and company of all faithfull men and wemen, and hais geuin him self for it, to sanctifie it, and clengit it in the fyuntaine of watter be the word of lyfe, to mak

Ihon. 15.

Ephe. 5.

it to him self ane glorious congregacioun, haifland na spot nor runkil, nor ony sicklyke thing, bot that it suld be haly & without reprefe. And our saluiour sais in the euangil of sanct Jhone. Sic deus dilexit mundum vt filium suum vnigenitum daret, vt omnis qui credit in eum non pereat sed habeat vitam eternam. Sa God hais luifit the warld, yat he hais geuin his awin sone, that quhasoeuir beleifis in him can nocht perisch, bot mone haif the lyfe eternal.

Ihon. iii.

This luife of GOD toward vs plainly declarit saint Jhone the Euãgelist saying: In hoc apparuit charitas dei in nobis, quoniam filium suum vnigenitum misit deus in mundum, vt viuamus per eum. In this apperit the greit luife of GOD towart vs, yat he hes send his only natural sone in yis warld, ỹ we mycht leiue be him. Wharfor ỹ same Apostle sais thus: In hoc est charitas, nõ quasi nos dilexerimus deum sed quoniam ipse prior dilexit nos, et misit filium suum propitiationem pro peccatis nostris. In this standis the greit luife of GOD quhilk he hais schawin to vs, yat we preuenit nocht god with our luife, luifand him first, bot he preuenit vs first with his luife schawand his infinite luife first of all to vs, in that, yat he hais send his awin sone our saluiour Jesus Christ to vs, to mak ane perfite mendis, & trust satisfaction for all our synnis. Gyf we wil thairfor considdir the greit luife of GOD syndry wayis schawin to vs it will doutles steire and prouok vs to luife God agane. And thus ze haif four principal vertewis schortly declarit to zow, quhilk God commandis vs to haif in this first command, quhairin

1. Ihon. 4.

standis the trew seruice, quhilk we aucht to God in our hartis.

The vii. Cheptour.

QUha brekis this first command? First al yai pat feiris mā mair than God, for ȳ quhilk yai do mony thingis wittinglie agane ye cōmand of God for feir of yair king, yair Lord, Laird, maister and sicklike, quhilk is forbiddin be our salutour saying: Nolite timere eos qui occidunt corpus, animā autē non possunt occidere, sed potius timete eum, qui potest et animā et corpus perdere in gehennā. Feir nocht yame pat slais zour body and may nocht slay zour saulis, bot erar feir him quhilk eftir ȳ he hais slame zour body, hais powar to cast zour saule and body into hel. Secund al heritykis, quhilk stiffly haldis falsc opinions agains the trew faith of haly kirk, groundit vpon the haly scripture and determinationis of the kirk & counsellis of the same.

The trāsgressouris of the first command Math. x.

Heritykis

Heir it is expedient to descriue quha is ane herityk, quhilk discription we will nocht mak be our awin propir inuencion, bot we will tak it as it is eis made and geuin to vs be twa of the maist excellent doctouris of haly kirk, Hierome and Augustine. Thir ar the wordis of S. Hierome, quhilk he sais in his Commentarie vpon the Epistle of S. Paul to the Galathianis: Quicunq; aliter scripturam intelligit, quam sensus spiritussancti flagitat, quo conscripta est, licet de ecclesia nō recesserit, tamen hereticus appellari potest. Quhat christin mā or woman saeuir thai ar, quhilk vnderstandis the haly scripture vthirwayis than the mind of ȳ haly spirit

The discripcion of heresie.

requiris, (be quhais inſpiracion the ſcripture was writtin) ſuppois he gang nocht fra the company of the kirk, zit he may be callit ane heretyk.

In lib. de vtilitate credendi ad honoratum.

Now heir ỹ wordis of S. Auguſtin diſcriuand quha is ane heretyk: Hereticus eſt vt meafert opinio, qui alicuius temporalis cõmodi, & maximè glorie principatuſq; ſui gratia, falſas & nouas opiniones vel gignit, vel ſequitur. Eftir my opinion (ſais he) he is ane heretyk, quhilk becauſe of ony warldly profeit and maiſt of all, becauſe of his awin gloze and promotion leiffis ỹ trew faith, and other makis or followis fals and new opinions. Gyf ze ſpeir agane at me, how may ze knaw the trew ſence of the ſcripture intendit be ye haly ſpirit, & ſa diſcerne ỹ verite of our faith, fra new and fals opiniouns callit hereſeis?

how may the verite of our faith be diſcernit fra heriſie

Trewly this ze may knaw and diſcerne be thre wayis. Firſt be trew collatioun, application and conferring ane place of the ſcripture til ane vthir, for cõmonly ỹ ſentẽce quhilk is put in ane place of the ſcripture obſcurely, the ſame ſentẽce is put in ane vther place of the ſcripture plainly. Than quha ſa hais the ingyne, cunning or knawlege to cõferre ỹ obſcure place to ye plain place, may cum to ye trew vnderſtanding of the obſcure place. And maiſt of all, it helpis vs to ỹ trew intelligence of ỹ ſcripture, to tak gud tent to the wordis that ar writtin immediatly afore the text pat we heir or reidis, and alſwa pat followis eftir hend ye ſame, for ſum tyme ye wordis writtin afore, ſum tyme the wordis writtin eftir

Collation of ye ſcripture.

Aug de doctrina chriſtiana lib. 2 ca. 9

hend

hend, sumtyme hauth ye wordis afore & ekter opinnis til vs ye trew and plaine sence of yat text of ye scripture quhilk we desyre to vnderstand. Bot because mony man reidis ȳ scripture, & hes nocht ye gift of ȳ haly spirit, call it interpretatio sermonū, the interpretation of wordis, that is to say (ekter ane exposition) of difficil and obscure placis, Thairfor it is expediēt to cum to ȳ secūd way quhilk is ȳ expositiō of autentyk doctouris approuit be ȳ auctorite of haly kirk, & resaut be lang consent of ȳ christin peple, as Hieroime, Ambrose, Augustine, Gregorie, Chrisostome, with mony vthir sicklike, to quhome ȳ haly spirit gaif ye gift of interpretacion & exposition of ye scripture, & alsua leirit ȳ trew sence of ye same at yair doctouris & eldaris, quhilk likwais leirit ȳ same trew sence at thair doctouris & eldaris sa ascendāt to ȳ Apostils. Thairfor lat ilkane of vs heir and tak tent quhat the wilman sais: Non te pretereat narratio seniorum ipsi enim didicerunt a patribus suis, quoniā ab ipsis discès intellectum, et in tēpore necessitatis dare responsum. Lat nocht the narration or instruction of thi wise eldaris pas by the, for yai leirit fra yair fatheris, & of yame thow sall leir vnderstanding, & in tyme of neide to gif ane wise answer. Sa sanct Augustine writand agains Julians ȳ Pellagians, reherris certane doctouris quhilk was afore his tyme, and sais thir word s: Quod credunt credo, quod tenēt teneo, quod docent doceo, quod predicant predico istis cede et mihi cedes.

Expositiō of the doctouris.

Eccle. 8.

Aug cōtra Iulianum Peligianū lib. 1. c. xx

That

That thai beleif (sais he) I beleif, that thai hald, I hald, yat yai teche, I teche, yat yai preche, I preche. gyf place to thame and yow sal gif place to me. As he mycht say plainly, I yow beleif yat auld doctouris afore me, yow alswa wil beleif me, for my doctrin in al pointis is conformit to yair doctrine. The thrid way to knaw quhat ar ỳ bukis of haly write, quhat is the trew sence of the same, quhat ar the articlis quhilk ar heresie, is the declaracioun determinacioun, diffinitioun and decisions of general counsellis, gaderit togiddir and concludit be the inspiracioun of the haly spirit, quhame the father eternall and our saluiour IESVS CHRIST his natural sone hais geuin to the kirk to be ledar techar, and directar of the same kirk, in all matteris cõcerning our catholike faith and gud maneris of the christin peple, quhilk catholike kirk is trewly representit in al general counsellis lauchfully gaderit in the haly spirit. Quharfor, he that will nocht heir resait and obey ye diffinitionis & determinationis of lauchful general counsellis concerning materis of our faith he is nocht to be acountit a trew christin man, according to the wordis of our saluiour: Si ecclesiam nõ audierit, sit tibi tanquã Ethnicus et Publicanus. Gyf he will nocht heir the kirk, lat him be to the as ane infidele, unchristinit, and ane Publican. Thus ze haif quha is ane herityk, and how he brekis the first command. Of quhome saint Paul sais yic wordis to his disciple Titus: Hereticũ hominẽ post vnam et secundam correptionẽ deuita, sciens quia subuersus est qui huiusmodi est, et delinquit cum sit

The general counsellis.

Math. 18.

Ad titum vltimo.

proprio iudicio condemnatus. A man yat is geuin to heresie, eftir the first and secund monitioun fle & forbeir his company, and knaw yat he yat is siclike is subuertit and synnis, euin dammit be his awin iugement, for als meikle as he refuiss the fayth as trew & catholik, & eftir hend in sum part he gangis fra it, & impugnis it. Or we may say yat he is damit be his awin iugemēt, ỹ is to say, he is dammit afore God, throw his awin, or for his awin electioun, wilfulnes and stifnes of his hart, & will nocht leiue his heresie and returne to the catholike faith. Thridly all thai brekis this command that lippinis mair in the powar & help of man than of god, of quhome it is said: Maledictus homo qui confidit in homine. Curssit & wardit is yat man yat traistis & puttis his hoip in man. And thairfor the Prophet sais in the Psalme: Nolite confidere in principibus, in filiis hominum in quibus non est salus. Traist nocht principally in princis nor in ỹ sonnis of men in quhome is na saluatioun. Fourt all thai quhilk is traistis ouyr meikle in yair awin wisdome, strenth or riches and sa in tyme of thair neid callis nocht to GOD dewly for help, of quhome God sais thus: Pardam sapientiam sapientium, et prudentiam prudentium reprobabo. I will distroy the wisdome of the wise, and will cast away ye vnderstanding of the prudēt. And ye prophet in the Psalme repreifis yame yat lippinnis in yair awin strenth and powar, and glorys in the abundans of thair riches.

Hoip in mā abone God. Iere. xvii.

psal. 145.

Hoip in our awin strenth, riches and vvisdome i. Cor. i. Psal. 48.

The vii. Cheptour.

Fift

Infidelite

Ihon. iii.

FIrst, al infidelis quhilk wantis the faith of Chryst, and will nocht resaik it, of quhome it is writtin: Qui incredulus est filio, non videbit vitam, sed ira dei manet super eum. He that will nocht haif faith in ye son of God, sal nocht se ye lyfe, bot the wrath of God bydis vpon him becaus he beleiffis nocht in ȳ only sone of God.

Desperatioun.

Ephe. 4.

Sext, al yat quhilk disparis of ye mercy of God promissit to vs in Chryst. Of siclike sanct Paul sais to the Ephesianis: Qui desperãtes, semetipsos tradiderunt impudicitie, in operationem immunditie omnis in auariciã. Thai be desperacion gaif yame selfe to wãtones in doing of al vncleinnes and couatousnes.

Presumptioun.

Roma. x.

Seuint, yai yat presumis owyr mekil of thair awin nakit frewill and gud deidis doin be the powar of the same, traistis to be saiffit, and nocht principally be the grace of God, and be the merittis of Chryst Jesu. Of quhome sanct Paul sais: Ignorantes enim iusticiã dei, & suam querentes statuere, iusticie dei non sunt subiecti. Wilkenning the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousnes that is of valour afoyr God.

Spiritual ydolatrie

Aucht, quha euir luffis ony creature abone god, or mair yan god, that same man in a maner makis a God of that creature, and cõmittis spiritual ydolatrie. Sa the couatous man makis a god of his warldly geir, the glowton makis a god of his wambe, gif a man dois ony thing agains the command of God for plesure or luke of his wyfe or barnis

in

in a maner he makis a god of his wife & his barnis. Quhasa also for luke and pleasour of thair prince, pair Lord, or ony vthir freind, hurtis ony vther mã and hatis him out of house and harbarie, that mã forsakis the trew God of heuin & in maner makis a god of his king, his Lord or his Lard.

Allswa that syn agane this command, that committis corporall ydolatrie, quhilk is, quhen men or weimen, nocht only giffis till certane creaturis, or thair ymagis ye seruice of pair hartis, pat is to say, Faith, Hoip and Luke quhilk aucht to be geuin to God, bot allswa pat gif to yame the outwart seruice of thair body, as honour, worschip and reuerence, quhilk aucht to be geuin to God. Thus in ald tyme the Gentilis throw the blindnes of thair hartis, instructioun and prouokation of the deuil, cõmittit corporal ydolatrie, to the greit iniure of God and damnation of pair saulis. Part of thame worschippit with godly honour the Sone, the Mone and the sternis. Part of thame worschippit with godly honour the fyre, wynde or ane of the elementis. Some of thame gaif Gods honour to thame that was mortal men, as Iupiter, Mercurius, Mars, Uenus, Diana with mony vthers. And nocht only thai tuke for thair goddis siclike mortal men and vther creaturis, bot allswa the ymagis of men and of vther creaturis, of quhome S. Paul sais thus: Mutauerunt gloriam incorruptibilis dei insimilitudinem imaginis corruptibilis hominis et volucrum et quadrupidum et serpentum. Thai turnit & gaif the gloze of the immortal GOD vnto ane ymage,

Corporall ydolatrie

Sapi. xiii.

Roma. i.

made nocht only efter the similitude of ane mortall man, bot alswa of Bydis and four futtit beistis, & of creping beistis. And amang all the leike of ye benefitis of God, this is nocht the leist, that throw the preching of the euangil, he hais deliuerit vs fra all corporal ydolatrie, quhilk in auld tyme was wont to be vsit amang the peple, sa that now (thanks be to God) the wordis of the Prophet in the Psalme may be verifiet: A solis ortu vsq; ad occasum, laudabile nomen domini. Fra the rising of the Sone to the ganging downe of the same, laudable is the name of our Lord. That is to say, in all partis of ỹ warld ỹ haly name of ane eternal god is laudable.

Psal. cxii.

All kind of vvitchcraftis & superstitionis.

The wynt, that brek this command, quhasaeuir vsis wichecraft, Nicromansie, Enchantment, Iuglarie or trastis in thame, or seikis thair help, quha sa lippinnis to werdis or dremis, quha sa lippinnis to defend thair self or thair beistis, or geir aganis fyre, watter, sword, noyfum beistis, with certene takinnis or writingis superstitiously.

And gyf ony mã or woman wald say: Oft tymis we se, that thingis cũmis to passe, quhilk diuinaris sais. Oft tymes men & beistis ar helpit be wytchis charmis. Oft tymes geir tynt or stown, is gettin agane be cowngerars, and sa apperandly, it is nocht euil done to seike for siclike help. O ỹ wretchit and blind man or woman, yat thinkis or sais siclike wordis. Knaw thow weil and vnderstand, that quhen sa euir thow sperris or seikis for ony help, counsel, remede, consolation or defence at ony wytche, socerar cowngerar or siclike dissaueris, thow dois greit iniure

sure to thi Lord God, because that thow takis the honour & seruice quhilk aucht to be geuin to GOD allanerly, & gifis it to the deuil, quhilk is deidly enemie to thy saul, For without dout, all Wytches, Nigromanceris and siclike, workis be operatioun of ỹ deuil vnder a paction, condition, band or obligation of seruice and honour to be made to him. Wairouir pow sa doand, cõdemnis thi awin saule to panis eternal, because that thow forsakis vtterly thi Lord God quhilk hais creat the to his awin ymage and likenes, & redemit the with na lesse price than with ỹ precious blud of his awin natural sone our saluiour IESVS CHRIST. Atrouir pow brekis thi condition and band of seruice made to him in the sacrament of Baptyme. Fynally ỹ art made as ane Pagan, Saracene or Infidele and sall perische for euirmair, except ỹ amẽd thy lyfe be trew, scharp, and lang penance. Quhat is deidly syn, bot wilfull transgressioun of the command of God? Than, how can pow that is ane wytche, or giffis credite to be helpit be Wytchcraft, excuse the fra deidly syn and endles damnation, seand that GOD almychty expressly in his haly law forbiddis al kindis of wytchecraft and siclike deuilrie saiand thus: Non augurabimini nec obseruabitis somnia. Vse na kynd of wytchcraft, and tak na tent to dremis. And a litle efter hend: Non declinetis ad Magos, nec ab ariolis aliquid scisciteminí vt polluamini p eos, ego dominus deus vester. Gang nocht to witchis for ony help or confort, nother seik for counsell at ony socerar, for sa doand, ze ar fylit in zouc saulis

Aug. lib. 2. de doctr. christiana

Aug. serm. ccxli. de tempore.

Leui. xix.

be yame, for I am your Lord God. And to mak an answar to thi argument. The deuil sumtyme in smal matters schawis to the the verite, bot to yat effeck, ȝ finally he may cause ye gif credit to his lesingis and black kalset, in maters of greit wecht concerning thi saul. Sumtyme he will help the to get agane the guddis of this warld, bot his intent is, yat finally he may cause ȝ tyne the guddis of the warld to cum. Sumtyme he wil help the to recouer the helth of thi body, bot to that effeck, that finally he may bring the to eternal dede of thi saul. Quharfor all trew christin men and weimen, suld nocht only be the command of God vse na kind of witchcrakt, bot alswa suld seik for na help at witchis, because yat all siclik doingis is iniurius to God, ȝ damnable to mans saul.

Nother can thai excuse thame self fra transgression of the first command, yat superstitiously obseruis ane day mair than ane other, as certane craftis men, quhilk will nocht begin thair warke on the saterday, certane schipmen or marinars will nocht begin to sail on the satterday. certane trauelars will nocht begin thair iornay on ye satterday. quhilk is plane superstition, because that God almychty made the satterday as well as he made all other dayis of the wouke. Quharfor all lesum warkis may be begon als well on the Satterday as ony other day of the wouke, quhilk is nocht commandit haly day. Syclik superstition is amang thame, that will

nocht

nocht berisch or erde the bodis of thair freindis on the North part of the kirk zard, trowand pat thair is mair halynes or vertew on the South syde than on the North. It is nocht vnknawin to vs, that many and sundry vther sinfull and dānable kindis of witchecraftis & superstitiōis ar vsit amang suin men and wemen, quhilk at this tyme we can nocht reherse and reprove in special, thairfor according to our dewtie we require zow forbeir thame all, because thai ar all damnable to zour saulis.

The tent, pat breke this cōmand pat tempis God, and exponis thair bodie & saule to perrel, quhen thai may help thame self be vther lauchful menis and wayis. Temtatiō of god.

The leuint, quha presumis of yame self ony thing, or is hilie and proud of goddis giftis, or makis a vant of yair wisedome or rychteousnes, quha wyrschippis or luffis God allanerlie for temporal geir. Elatioun and pride

The twelft, quha lippinnis nocht vpon God in al places, in al thair lesum wairkis and counsellis, quha doutis in goddis promis, or dispairis of his mercy.

Fynally all kind of vnfaithfulnes, mistrast & desperation and presumption, or quhasaeuir is vnpacient & murmuris aganis aduersite send to thame be GOD, belangis to the brekking of this command. And to ye keping of it pertenis al, quhat the hali scripture spekis of the feir of GOD, Fayth, Hoip and Cherite.

Ar

Of Imagis

Ar ymagis aganis the first command? Na, sa thai be weil usit. Quhat is the ryght use of ymagis? Imagis to be made na haly writ forbiddis (sais venerabil Bede) for the sycht of thame, specially of the crucifixe gifis greit compunction to thame quhilk behaldis it with faith in Christ, and to thame yat ar unletterat it gefis a quik remembrance of ȳ passion of Christ. Salomon in tyme of his wisdome, nocht without the inspiration of God, made ymagis in ye temple. Moyses the excellent prophet and trew servand of God, made and erekit a brasin ymage of a serpent (quhilk figurit the liftyng up of our salutour Jesus Christ upon the crosse) and als, be the cōmand of God, causit mak the ymagis of twa angellis callit Cherubinis, quhilk thing thir twa sa excellēt men in wisedome wald neuir haif done, gif the making of imagis war aganis ȳ cōmand of god. It is to be thocht, that nane was neuir zit ony pure mortal man that had mair and perfitar understanding of this cōmand than had Moyses, to quhome the law was geuin be the Angel of God in Gods behalf. And to Salomon was gifin mair wisdom nan was geuin to ony mortal king. Bot utterly yis command forbiddis to mak ymagis to that effect, that thai suld be adourit & wirschipp't as goddis, or with ony godly honour, ye quhilk sentence is exprimit be thir wordis: Non adorabis ea neq; coles. Thow sall nocht adore yame nor wirschip thame as goddis. Now we suld nocht gif goddis honour or Christis honour to ony ymage, bot to God allanerly, represented be ane image. And the ymagis of

2. Para. 4
iii. Reg. 7
Num. xxi.

Exo. 20.

the

the Apostils and Martyris with vtheris, representis thair trew and constant faith, quharin thai deit with greit panis for Christis luke, quhilk quhen we se & remēberis, we suld beseik God in our praieris to gyf vs alwais to vs a constant faith and a fervent luke of God, quhairby we may be trew seruādis to God as yai war, & to folow yair gud exemple, that finaly we doand as thai did, may cum to be, quhair thai ar in heuin. Alsua the ymage of our lady the glorious virgine Marie, beirand in hir arme the bony ymage of hir sone commonly callit the baby Jesus, representis to vs the blissit Incarnatioun and haly birth of our saluiour, yat he was borne of the glorious virgine Marie, that sche was and is the mother of ỹ natural sone of God as concerning his manly nature, thairfor the samyn ymage be representatioun techis vs to honour & luke the samyn glorious virgine as the mother of God.

The ix. Cheptour.

QVhat panis ar thai, quhilk efter ye scripture God almychty schouis to the brekaris of yis first cōmand: We sall reherse thame plainly and schortly. First, agānis thame quhilk wantis the feir of God, or that feiris man mair than God, it is writtin thus: Si non in timore domini renueris te instanter, cito subuertetur domus tua. Gyf yow hald nocht thi self continually in the feir of God, thi house sall be soine sallyn downe. And in the secund cheptour of Jeremy it is writtin thus: Scito et vide quia malum et amarum est, reliquisse te dñm deum tuū, et nō esse timorem mei apud te dicit dominus deus

Commination of panis agānis the brekaris of the first command Eccle. 27

Iere. 2.

deus exercituꝫ. Ken and ſe, yat it is euil & bitter to ȳ, becauſe yat thow hais left thi Lord God, & that my feir is nocht in the ſais our Lord God of hoſtis. And agans thame quhilk will nocht haik ye trew faith of halie kirk, or ȳ giffis nocht ferme credit to ȳ enangil of our ſaluiour Chriſt it is wrttin in ſanct Jhonis euangel: Qui incredulus eſt filio, non videbit vitam, ſed ira dei manet ſuper eum. Ioh. iii. He that will nocht gif ſure faith to ye ſone of God, ſall nocht ſe lyke, bot the wrath of God, yat is to ſay, ȳ rychteous iugemēt of god bydis vpon him. And to gyke bot ane trample: quharfor was the fair and excellent citie of Jeruſalem vterlie deſtroyit, in the xlii. zeir efter the paſſiō of our ſaluiour, quharin periſched aleuin hundreth thouſand men and weimen, as it is gaderit fra Joſephus, Flauius and Egiſippus. Trewlie for na vther cauſe principallie, bot yat thai wald nocht knaw the tyme of thair viſitation, yat is, ȳ thai wald nocht reſaik the faith of our ſaluiour Jeſ Chriſt, quhen he in his awin propir perſone viſeit yame with his preching & miraculis. Thridly, quha that wantis hoip in the mercy & help of God, or that lippinnis mair to the help of man, than of God, lat thame heir the maleſon that God giffis thame be his Prophet Jeremie, quhilk is this: Maledictus homo qui confidit in homine, et ponit carnem brachium ſuum, et a dño recedit cor eius. Iere. xvii. Curſit and waritt is that man quhilk traiſtis and lippinnis in mā mair thane in God almychty, & puttis his hail defence

defence,and principal succure in tyme of neid in ony fleſche(that is to ſay) in mortal men quhilk of yame ſelf is bruikkil, tevil and wak, and vn able to help vs by the will and powar of God. And meikil mair thai fall in the ſame maleſon of GOD, quhilk puttis thair traiſt and confidence in help & ſuccure of the deuil quhilk is our perpetual enemie, and fra the beginning hais bene a man ſlaar and ſtude nocht in verite, bot cummair is a lear,and the father and firſt beginnar of all leſingis. And of thame quhilk hais nocht the trew luſe of god and thair nychbour ſanct Jhone the euangeliſt ſais thus: Qui non diligit manet in morte. He that hais nocht the luſe of God and his nychbour,dwellis in dede (that is to ſay) he remanis in deidly ſyne,and ſa is giltie of eternal damnation. And thus ze may ſe,that quhaſaeuir wantis ye four principal verteous quhilk God requiris in this firſt command, incurris the indignatioun of GOD. And quhat rewardis ar promiſſit in the ſcripture to thame quhilk hes ye forſaid four verteous,ze may ſone vnderſtand. Firſt it is writtin in the Pſalme: Non eſt inopia timentibus eum. Commonlie that want na warldly geir, quhilk feiris God. And agane in the Pſalme: Oculi dñi ſuper timentes eum,et in eis qui ſperant ſuper miſericordia eius,vt eruat a morte animas eorum, et alat eos in fame. The eyne of our Lord behaldis on thame that feiris him, and alſwa vpon yame quhilk hopis on his mercy to deliuer yair ſaulis fra dede,& to

i.Ihon.iii

Promis of rewardis to the keparsis of this command. Pſ xxxiii. Pſal.xxxii

leid thame in tyme of hunger and skantnes. And
Psal.cxl. it is said in ane vthir Psalme: Beatus vir qui timet dominum. Happie or blissit is pat mã quhilk feiris our Lord, with mony sicklike autoritеis. And to all yame quhilk hais the trew leiff and wourkand faith, our saluiour makis this promis as we haif in
Mar.xi sanct Markis Euangil: Omnia quecunq; orantes petitis credite quia accipietis, et euenient vobis. Uerelie I saie to zow, quhatsumeuir ze desire in zour praier, beleif pat ze sall resaif it, & ze sall haif it. And in the secund of Abacuk and in the first of the
Abacuk 2 Roma.i. Romanis this promis is maid: Iustus meus ex fide viuit. My rychteous man be fayth (sais almychty god) sal leif. That is to say, ỹ mã or woman quhilk is iustifeit or maid rychteous in my sycht throw a leiff and faith, & therin is perseuerand, the same mã is he pat sal leiue the lyfe eternal. And it is said expresly in sanct Jhonis euangil: Qui credit in filiũ
Jhon.iii dei, habet vitam eternam. He pat trowis & fermely beleiffis in the sone of God, hais eutrlasland lyfe, in this warld in hoip, & in the warld to cum in deid. Attour, how God almychty rewardis & sall reward all yame pat puttis yair hail hoip and confidence in his mercy and gloir, it is declarit in sindry placis of the scripture, specially be sanct Paul writand thus
Hebre.x. to the Hebrewis: Nolite amittere confidentiam vestram, que magnam habet remunerationem. Tak gud tent, that ze tyne nocht zour confidence, zour traist or hoip in God, for it hais greit reward. How can ony mortal man haif greitar reward than to be deliuerit and saiff fra ye deuil, syn, & eternal dede

and

and to haif geum to him eternal blys and ioy that neuir sall end: Heir quhat sanct Paule sais to the Romanis: Spe enim salui facti sumus. We ar maid sait throw hoip. To quhome agreis the prophet in the Psalme sayand thus: Beati omnes qui confidũt in eo. Blissit ar all that quhilk puttis thair traist in God. The same halie prophet exhortand the peple to put yair hail confidence in God, sais yir wordis: Sperate in eo omnis congregatio populi O ze congregatioun of peple hoip in God: Effundite coram illo corda vestra. Powr out zour hartis afore him be trew & humple confessioun of all zour synnis, Deus adiutor noster in eternũ. For God is our help and sall neuir leiue vs. Shortly, and ze will knaw quhow largelie and diuersly God rewardis pame yat hais in him trew hoip and confidence, reid or heir with diligence the Psalme that begynnis: Qui habitat in adiutorio altissimi, and ze sall find hyndry greit consolationis, throw special promissis of defens, help and mercy & of eternal gloir quhilk God makis in the same Psalme. And last of all quha that lufis God with perfite chertie, as this first cõmand requiris, optenis and gettis greit benefittis and giftis fra God temporal, spiritual and eternal. Of the first speiks sanct Paul to the Romanis on this maner: Scimus quoniam diligẽtibus deum, omnia cooperantur in bonum. We knaw weil (sais sanct Paul) that all thingis cummis for ye best till all thame that lufis God. As he mycht say plainlie, God almychty hais sik ane special cure & proudens on pame yat lufis him, yat he permittis

Roma.8. Psal.2. Psal.61. Psal.81. Roma.8.

na thing to chance and cum to thame, quhilk he turnis nocht to pair weil & profeit. For quhen he giffis to pame prosperite, he turnis it to pair cõsolatioun, gif thai get aduersitie, he turnis it to thair patience, & be his spectal grace, in tyme of pair seiknes pai ar exercit in meiknes, be mennis afflictions & contradictionis, pai leir wisdome, be mennis hattred and malice, thai grow in luke doand gud for euil. Thai vse all vertew to the gud gyding of thair like. That vse the precious body of our saluiour Christ being in the sacrament of the Eucharist to pair spirituall fude and refectioun. Thai vse the word of God to thair instructioun. Thai vse the knawlege of sanctis and all gud men and wemen to thair exemple & edificatioun. Thai vse pe knawlege of euil men to thair zelle & compaciens. Thai vse the knawlege of pair awin synnis (quharof thai haik trew penance) to thair continual humiliatioun.

Thus we may vnderstand, that quhasaeuir luffis God with trew luke vnfenzetlie, be his spe cial grace, all thingis turnis to thair weil & profit. Of the secund our saluiour sais thus in the Ihon, xiiii Euangil of S. Jhone: Si quis diligit me sermonẽ meum seruabit, & pater meus diligit eum, & ad eum veniemus et mansionẽ apud eum faciemus. Quhasaeuir luffis me, he sall keip my command, & my father sall luke him, and to him sall we cum, and mak our dwelling with him. Quhat thing can be to ane christin man better, or mair precious,

thane

ehan to haik the blissit Trinitie dwelland in the chalmyr of his hart, for douties sicklike men ma weil say with sanct Paul: Si deus pro nobis quis contra nos. Gif God be with vs, quha can be aganis vs? And of the thrid reward quhilk is eternal, the Apostil sanct James writis plainlie on this maner: Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronā vite quam repromisit deus diligentibus se. Happy is ȳ man that tholis trubil, for quhen he is preuit knawin, he sall resaik the croune of lyfe, quhi God hais promissit till thame that luffis him

Rom. 8.

Iaco. 1

The x. Cheptour.

AND to cause all men and wemen leir & keip this first command with mair diligens, almychty God hais eikit to the same ane gre uous comminatioun of panis, and ane gracious pronnis of mercy. Thir ar goddis wo, dis: Ego sum dominus deus tuus, fortis, zelotes, visitans iniquitatem patrum in filios, in tertiam et quartā generationem, eorum qui oderunt me, et faciens misericordiam in millia his qui diligunt me, et custodiunt precepta mea. I am the Lord thi God, stark and iolious of eyndland, visityng or punissing the iniquite or synnis of the fatheris vpon thair sonnis, into the thrid & fourt generatioun, of thame quhilk hettis me, and giffis mercy till a thousand of thame quhilk luffis me, & keipis my commandis.

Ane gre uous com mination of panis & ane grati ous pmis of mercy quhilk God giffis in the end of the first command

Because

Becaule thir wordis ar verrai excellent, & contenis sum difficultie, we think it expedient to opin yame to zow at lenth. Quharfor, it is to be notit, that in yir wordis & in mony vthir placis of the halie scripture, God requiris verray mekil ane thig of vs al, quhilk is to knaw how he behaiffis him self tow ard vs: Trewlie til thame quhilk contemnis, dispysis, and lythleis him & his godly lawis, he is ane mychty and potent iuge, to quhais powar & will na creature may mak resistence. Bot till thame yat luffis him and his commandis, he is ane merciful father. And to cause vs vnderstand this ane thing, he repetitis thir wordis in the end of the first command, quhilk he proponit in the beginning of the same quhilk ar exponit and declarit to zow in the same place. And that ze may vnderstand quhy he callis him self ane iolius or eyndland God, haik in zour remembrance, that in syndry placis of the scripture, God almychty comparis him self to a gud man, the saule of man, or the synagoge of the Jewis or the faithfull congregation of chrisitin men and wemen, till ane spouse or ane gud wyfe. And the t ew faith in GOD to a mariage. as he sais be his Prophet

Osee. 4. Osee: Sponsabo te mihi in fide. I sal marie the to my self in faith, & affermis the same, sayand be his Apostil sanct Paule writand to the Corinthianis:

2. Cor. xi. Dispondi vos vni viro, virginem castam exhibere Christo. I haif mareit zow to ane man, to be ane chast virgin to Christ. Now than forz, quhen almychty God callis him self ane Jolly or eyndlande God, he makis ane fair communacion and greuous

bosting

boſting of punition aganis all yame quhilk leiſſis his faith, and gangis to idolatrie and hereſie, fallis fra his hoip and confidens, to miſtraiſt and diſperacioun, & hais na trew luſe of God, bot rather contemptioun. All ſiclike perſonis leiſſis God the ſpiritual huſband of thair ſaule, and committis ſpirituall fornicatioun with ỹ creaturis. Aganis quhom the Prophet ſais thus in the Pſalme: Perdidiſti omnes qui fornicantur abs te. Thow O gud Lord hais deſtroyit all thame quhilkis committis fornicatioun, luſſand ony creature mair thane the. As it is plainlie knawin, yat man is properly callit a Jelius or eyndland man, quhilk luſſis his wife ſa mekil, that all tymes with greit cure and diligens, he takis tent, that na man ſteir or prouok hir till adultrie, that ſche be nocht begylit throw faire wordis or giftis ſpokin or giffin to that effect. Efter ſiclike maner of ſpeking, GOD almychty is callit ane Jelius or eyndland god, for als mekil as he will nocht be content gyf we luſe ony creature mair thane him, feir ony, or traiſt in ony creature mair thane in him, quhilk gif we do we commit ſpirituall fornicatioun to the diſpleſour of God, and dammatioun of our ſaulis. And to this effect, in the end of yis firſt command, God giffis a ſair comminatioun of rygorous punitioun aganis thame that leiſſis him & contemnis him, and allwa ane ſwete & pleſand promis of his mercy till al yame quhilk bydis & cleuis faſt with trew fayth, hoip and cherite to him, to the entent, that the tranſgreſſouris, at the leiſt for feir of paine, may begin to turne agane to him, and all

Pſal. 72.

gud

gud men and weimen, with ioy & blythnes may gang in the way of Gods commandis, till the kingdome of heuin. The sentence of the commination is this. I will vilit & punis the synnis quhilk the fatheris dois, nocht only on the fatheris, bot alswa on thair sonnis, procedand to the thrid & fourt generatioun, gif sa be that the sonnis follow the euil exemple of yair fatheris gif yai het me as yair fatheris hettit me, gif yai transgres my commandis as yair fatheris trãsgressit, sa that the sonnis keipand the command of God, be trew lufe as yai aucht to do, sal nocht be punisit with the eternal paine for thair fatheris synnis, suppoise sum tyme the sone is punisit with sum temporal paine for his fatheris syne, and that be the rychteous permissioun of God, for sum gud cause seyn to his deuine maiestie, and vnknawin to vs.

Now quhat is the swete and plesand promis of mercy, quhilk God makis till all gud men? It is this. I will schaw and gif mercy vntill a thousand, quhilk luffis me and keipis my command. Behald christin man, how (as ỹ prophet sais) the mercy of God is abone all his warkis, and as sais sanct James: The mercy of God gangis abone his iugement, accoirding as he sais in the Psalme: Visitabo in virga iniquitates eorum, et in verberibus peccata eorum, misericordiam autem meam non dispergam ab eo. I sall visit and punis thair wyckidnes with a wand, & thair synnis with straikis, zet I will nocht take away

Iaco. 2.

Psal. 88.

& turn back & leave.

away fra yame my mercy. And thir wordis ar said to that effect, that suppose we be greit synnaris, zit we suld nocht dispair of ye mercy of God, knawand weil and we will be his grace turne to him, he will haif mercy vpon vs, and gif we perseuere in his seruice he sal croune vs with the croune of gloze in the kingdome of heuin. And gyf we will nocht turne to him, bot stiklie ganestand his vocatioun and folow our awin sensual will, lat vs nocht dout bot GOD sall be til vs ane rychteous iuge and ane rygorous punissar of our synnis. Thus we mak ane end of the first command, quhilk we haif declarit to zow sumquhat largelie, because it is the grund & foundatioun of all perfection, conteynand the trew and perfeit seruice, quhilk in our hart we aucht to gif til our Lord God, to quhome be honour and gloze for euirmair. Amen.

The secund command.

The xi. Cheptour.



ON assumes nomen Dñi Dei tui in vanum, nec enim habebit insontem dominus eum, qui assumpserit nomen Domini Dei sui frustra. Exo. xx.

Thow sall nocht tak the name of thi Lord God in vaine, for thi lord God sal nocht leif him vnpunist, quhilk takis his name in vayne. How folowis the secund cõmand eftir the first? As the first command techis the hart to leif god, to beleif fermelie his haly word, to trast vpon

The ordour of ye secund cõmand.

vpon God, lippin all gud vpon him, to lufe him & to loue him thairfoze, sa the secund command techis the mouth, how it sal vse ȳ name of God. And thairfoz we sall schaw zow the rycht vse of ye name of God, quhilk standis in fiue pointis speciallie. First to confesse opinly the name of God and of our saluiour IESVS CHRIST, granting & expzeming with our mouth, ye faith of our saluiour afoze all men, quhen neid requiris, and nocht to cesse fra confession of the same for ony plesour oz pains yat may be doine to vs be men. Of this cõfession our saluiour sais: Qui me confessus fuerit coram hominibus, confitebor & ego eum coram patre meo qui in cœlis est. Ye that confessis me afoze men, I wil confesse him afoze my father quhilk is in heuin. Secundly, nocht only with our hart, as the first cõmand requiris bot alsua with our mouth, we suld loue god and thank him in all tymes, baith in prosperite and in aduersite, sayand with the Prophet in the Psalme: Benedicam dominum in omni tempore, semper laus eius in ore meo. I will bles the Lord in al tyme, euirmair his louing be in my mouth. Sayand alswa with Job: Si bona suscepimus de manu dei, mala quare nõ sustineamus. Gyf we haif resaiuit guddis fra the hand of the Lord, quhy suld we nocht thoil payne oz punissioun? Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hais giffin, the Lord hais taken away, as it plesit the Lord, sa it is done, blissit is ye name of

The rycht keping of ye secund command

Cõfession of our faith.

Math. x.

Louing & thankin of God.

Ps. xxxiii.

Iob. 2.

Iob. 1.

of the Lord. Thridly, the name of ȝ Lord God is richteouslȳ vsit, quhen his haly word is trewly set furth, baith priuatlie & opinly. Priuatly quhen ye father techis his childrin & barnis, the master his seruandis, the scuile master his disciples, how thai suld trow the artikillis of thair Crede, how thai suld keip & ken the cõmandis of God, and fle fra all synnis, and how thai suld pray to God for grace, be deuote and faithfull prayar and sayng of thair Pater noster. Teching or preching the vvord of God.

Opinlie, quhen trew ministaris of Goddis word declaris it sincerelie and purely, to the edificatioun of the peple, in Faith, Hoip & Cherite. Quhilk office belangis in special to al & syndry prelatis & personis of ye kirk, to vkane of paine sanct Paul sais thir wordis: Predica verbũ, insta opportune, importune, argue, obsecra, increpa, in omni pacientia et doctrina. Preche thow the word, be feruent, quhidder it be takin in seasson or out of seasson (that is, quhidder the peple be contene or discontent with the trew worde) ymprein, reprein, exhort with all suffering and doctrine. 2. Timo. vltimo.

Fourthly, we vse the name of God, as we suld do, quhen we make trew and faythfull inuocatioun to his name, prayand to him deuotely for his grace, yat we may ordayn all our thochtis, wordis and deidis to his godly plesour, and that he wald deliuer vs fra all our aduersareis according to his plesour. Faithfull praying to God.

This is ỹ trew seruice quhilk God requiris of vs, that we lippin nocht in our awin powar, wisedome, and gudnes, bot only in the powar wisedome, and gudnes of God euirmair calling for his grace to be with vs in all our deidis, quhilk gyf we do, we sall suerly be satisfit, according to ỹ promis of God maid in the secund of Iohel: Omnis qui inuocauerit nomen Domini, saluus erit. Quha euir sall call vpon the name of our Lord God, sal be satisfit. Iohel. 2.

The fift point, quharin standis the rycht keping of yis cõmand, is (quhen necessite requiris) to swei lauchfully be the name of God, according as it is writtin: Dominum deum tuum timebis, et illi soli seruies, et per nomen illius iurabis. Thow sall fei the Lord God & him only (as God) sal thow serue, and be his name thow sall swei. Heir it is expedient to schaw quhat is sweiring, & quhow mony verteous conditionis ar requirit to lauchful sweiring? Deut. 6.

As concerning the first: Sweiring is nocht els bot inuocatioun or calling on God to bei witnes to vs, that our wordis ar trew, quhen we affirme ony thing to be trew, or that we sall fulfil our promis. For as sanct Augustine sais: it is all ane thing to say, be God, & to say, God is my witnes. Secund, quhow many verteous conditionis ar requirit to ane lauchfull eith? Thre, quhilk ar plainly expremit in the fourt of Jeremie: Et iurabis: viuit dominus, in veritate, et in iudicio & in iustitia. Thow sal swei, the Lord leifis (that is to say, as trew as the Lord leifis) in verite, iugement, and rychteousnes. Ier. 4.

The first conditioun requirit to ane lauchfull eith

eith is verite or truth. Thow suld be sikkar that the cause or matter quhilk thow confermis with ane eith is trew. The secund conditioun is rychteousnes. Thow suld be sykkar yat the thing quhilk thow sais is iust, or yat quhilk yow promittis to do with ane eith, may be iustly and lauchfully done. The thrid conditioun is iugement (that is to say) discretioun For thow suld nocht sweir at all tymes nor for all matteris, suppose thai be trew and iust, bot allanerlie quhen greit neid requiris, and thane with greit deliberatioun, discretion, and auisement. Gyf thow wantis ony of thir thre conditionis, thi eith is vnlauchful, & (as sanct Ieirome sais) plane periurie or meinsweiring. When thow sweris without verite, thow makis ane fals eith. Agane, quhē thow sweris wout rychteousnes, thow makis ane vniust and wickit eith. When thow sweris, haistelie without the iugement of discretioun, thow makis ane vaine and fulehardie eith. And sa doand thre maner of wayis yow brekis this command tak and the name of God in vaine. And this doctrine is cōforme to the exposition of this command, quhilk our saluiour gifis in ye euangil, sayand thus: Audistis quia dictū est antiquis, nō periurabis, reddes autem dño iuramenta tua. Ego autem dico vobis, nō iurare omnino, nec per cœlum, quia thronus dei est, neq; per terram, quia scabellum est pedum eius, neq; per hierosolimā, quia ciuitas est magni regis, neq; per caput tuum iuraueris, quia non potes vnū capillum album facere aut nigrum. Sit autē sermo vester est est, non non, quod autem his abundantius Math. v.

ea

est, a malo est. Ze haif hard quhow it was said to thame of auld tyme, thow sal nocht forswer thi self, bot sall performe thi aith to God: bot I say to zow, swer nocht alutterly (that is to say, swer nocht without verite, rychteousnes and discretioun as is aforesaid) nother be heuin, for it is goddis seit, nor zit be ȳ erd, for it is his futstule, nother be Jerusalem for it is the citie of ȳ greit king, nother sall thow swer be thi heid, because thow can nocht mak ane hair quhyt or black. Bot zour talking sal be, ze ze, na na, for quhat soeuir is mair thane this, that cummis of euil. Quhilk suld be vnderstand swa, yat nochtheles quhen my nychbouris neid or profit requiris & the Juge biddis me swer ȳ verite, I may swer lesumlie thane, for that is nocht to tak the name of God in vaine, bot to haif it in greit price, & as maist halie, quhen ye verite and rycht is confermit be it, the lesing is confoundit, men is brocht to peace and rest, obediens aucht to the Jugis, and hear auctoriteis is completit, ye pley ceissit, Saint Paul swair oft tymes in his Epistils, to conferme the verite, saying thus: Testis enim mihi est deus. God is my witnes, or I tak God to witnes.

Lauchfall swering be the name of God.

Roma. i.

The xii. Cheptour.

Brekaris of the secund command.

QUha brekis the secund command? That yat swearis be the name of god fulehardie, nocht taking tent of ane euil vse, that yat sueris ane lesing, mainsueris ȳme self, warris, bannis

bannis and widdillis thair saule, to excuse yair fault, or for ony vane mater. That that brekis thair eith or vow, quhilk was wisely maid, and myght be kepit to the louing of God. And that that swetis lesum mariage amang yame self & keipis it nocht, ar mainswome & brekis this cõmand. That that vowis and oblissis thair self be ane eith, to ony vnlesũ euil thing. That that tellis thair awin fantaseis for Goddis worde, or takis Goddis word to conferme thair fals teching or hereſie with al. That that luffes nocht and louis nocht the name of God for all thing, baith in prosperite & aduersite. That patabulis the name of god to coungeir ỹ deuil be inchantmentis, be expresse or priuat pactionis with him or waittis on sicklike or ony of the laif of the abusis of the name of god, & mendis thame nocht to thair powar. That that will nocht chasteis or snibe pair barnis fra lesingis, swering, banning & widling, and techis thame nocht to loke GOD and thank him at al tymes, nocht allanerly for meit or clayth or temporal geir, bot for all gudnes in saule and bodie, and will nocht teche thame to call vpon the name of God in all neessitees and perillis, to defende thame fra all thair enemeis. For thair is na thing that displesis the deuil sa mekil and stoppis all euil, as to call vpon goddis name with faith and deuotioun. Fynallie, thai brek this command, that ar in thair wordis prydful, hel-

vain

vaine glorious, that that auantis or pryſis thame ſelf of thair wiſdome, rychteouſnes, ryches, ſtrenth or ony vther thing, aſcriuand the ſamyn to thame ſelfis, or yair throw diſpyſis yair nychtbour, as did the prydful Phariſiane. For the quhilk & all vther gud, the glorious name of God allanerlie ſuld be louit and thankit And (yat ſuld haif bein ſaid firſt) all thai abulis the name of God agains the ſecund cõmand, quhilk being ouircummit wt fair wordis, giftis or panis, denyis God our ſaluiour Chriſt, & the trew catholik faith of haly kirk. Alſwa, thai yat with yair euil maneris, lyke & conuerſatioun, cauſis the name of Chriſt to be blaſphemit amang ye Infidelis. Alſwa, all negligent and ignorant prelatis & perſonis quhilk aucht be thair office to ſet furth the word of God and inſtruck ye peple quhilk belangis to thair cure and neglekis or will nocht do it, yai ſyne agains this command.

Commination of panis to the brekaris of this command.

To the ſecund command is eikit a greuous cõminatioun of puniſioun agains all the tranſgreſſouris of the ſame: Nec enim habebit dñs inſontem eum, qui ſumpſerit nomen dei ſui fruſtra. Our lord God ſall nocht a compt him to be ane innocent, that is ſal nocht lat him be vnpuniſſit, quhilk takis the name of his Lord God in vaine. The ſentence of this cõminatioun is this, quhaſaeuir yai ar, quhilk abuſis ye name of God, be ony vniuſt, fals or vaine eith, ſal be greuouſly puniſſit of God, other in this warld, or ellis in the warld to cum. And ſuppoſe thair is mony greit ſynnis committit and done amang the peple, quhilk be the rychteous iugement

of

turn 4 leaves

of God is abil to bring vpon vs the greit scurge of God, as the swerd, the pest and darth, and skãtnes of vittallis, zit vndoutandly, the abhominabil abusioun of the name of God amang al the laik, ze and apparãdlie abone all the laik, inducis and bringis apon vs the vengeance of God, & all his scurgis & plaigis. Meinsweiring, vain swering, horribil blasphematioun of the membris of our saluiour Christ, vnreuerent sweting be his blude, be his woundis, be his bodie, quhilk wordis ar vgsum to ony gud christin mã or woman to heir, nochtheles, yat ar vsit amang the peple without ony sufficient repreif and punischment. Quharfor, lat euery christin man & woman, bot specially al house haldaris, tak gud tent to the wordis quhilk the Wisman sais: Vir multum iurans implebitur iniquitate, & nõ discedet a domo illius plaga. The man yat is a greit swerar sal be full of wikitnes, and the plaige of god sall nocht pas by or gang fra his house. It is expedient thairfor, that ilkane houshaldar, first to reformme him self fra al vnlauchful and vaine sweiring, syne ordand sum honest and scharp punitioun be the maner of ane law in his house, aganis all thame that hais vse or custome to tak the name of God in vaine, yat thai may eschaip the plaige of God, and vse ye name of God with deuotioun and reuerence, as it becummis ye seruandis of God to do. Ec.xxiii.

The heretik Arrius blaſphemit our ſaluiour Chriſt denyand his deuinitte, bot he eſchapit nocht the vengeance of God, for quhen he paſſit to the ſcheild to purge his waime, al his bowallis & guttis fell doune throw him, and ſwa deit miſerablie. Cerinthus, quhilk lykwayis denyit the Godheid of our ſaluiour, the houſe quharin he was bathand and weſchand him ſelf, fell doune apon him & ſlew him. Rapſales, quhilk was lieutenant and cheif captane of the greit oſt of the Aſſyrianis, he blaſphemit the Lord God of Iſrael, for the quhilk, the angel of God in ane nycht ſlew him with a hūdreth
4. Reg. 19 fourſcore and fiue thouſandis of the Aſſyrianis armye, & the king of ye Aſſyrianis zeid hayme & was ſlaine be his awin ſonnis. Quhat to ſuld we ſpeik mair of this matter, all the Cronickillis and hiſtories of ỹ warld beiris witnes, pat meinſwoirnemen, greit ſwerars, abhominabil blaſphemars, cheapit neuir greit punitioun, othir a gait or vthir. O a horribil a ſyn it is to abuſe the halie name of our Lord. And on the vther part, to knaw quhat greit
Promiſſis of reuardis to the keparis of this command. reuardis ar promiſſit in the ſcripture to all thame quhilk kepis this command, we neid nocht to vſe lang declaratioun. Ze hard afore be the Prophet Iohel, how that ſaluatioun is promiſſit till thame quhilk faythfully callis on the name of the Lord. And in the firſt buke of the kingis it is ſaid thus:
1. Reg. 2. Quicunq; honorificauerit me glorificabo eum. Quhaſaeuir ſall honour me, I ſall glorifie him.
Pſal. 7. And the Prophet ſais in the Pſalme: Laudans inuocabo dominum, et ab inimicis meis ſaluus ero.

I will

I wil lose and call on the Lord and sa sal I be safit fra my enemies. And allwa ane excellent promis is maid in the Psalme, that quhasa sweiris to his nychbour ane lauchful eith & begylis him nocht sall dwel in the tabernakil of our Lord, and rest in his halie hil. And quhasa prayis deuotly in ye name of Christ, he hes ane promis maid to him, yat quhatsaeuir he aske of God the father eternal, it sall be grantit to him. Now tak tent I pray zow, quhow grett gud to man it is to be sanctifit, to be gloryfyit, to be deliuerit fra our enemies, to dwel in ye tabernakil of God. & to optane fra God all our petitions, quhat can we de'yre mair? To God therfor be honour and gloze eutirmair. Amen. Psal. xiiii. Ihon. xvi.

The thrid command.

The xiii. Cheptour.

MEmento vt diem sabbati sanctifices. &c. Remember that thow hallow the Sabboth day. The ordor of ye thrid command

Now followis this command, in ordour efter ye secund & the first: As the first command techis the hart, ye secund cōmand ye mouth, sa the thrid command techis the outwart members how yai suld bark yame selfe in ye rycht worschipping of God. Quhat is the cause that this command begynnis wt this word Remember? As experiens schawis vs, we ar all outrmekil geuin to ydelnes, sweirnes & carnal lustis of ye bodie, quhilk causis

vs to be owyr negligent in the trew ſeruice of God, with our body and membris thairof. To bring vs parfor fra yis negligens in the begin-ning of this thrid cõmand, God ſais Remẽber, be nocht ſweir or negligent, bot tak gud tent to ken & keip this cõmand. Quhat is the ſabboth day, quhilk God commandis to be hallowit? This worde Sabboth day is nocht ellis bot a day of reſt, and vnto the Jewis it was the ſeuint day of ỹ wouk quhilk we cal Satterday, quhat day the Jewis yair ſelf, thair barnis, ſeruandis and beſtis ſuld haif reſt fra all bodily ſeruice or ſeruile labouris, quhilk ſeruandis mycht do or was wont to do. Ar we chriſtin peple obliſſit to keip that ſabboth day with the Jewis? Quhen we ſpek of the ſabboth day, we ſuld cõſider twa thingis, the tane is ceremonial, ỹ vthir is moral. As cõcerning the ceremonial quhilk was nocht ellis bot yat yat ſuld keip yair ſabboth day allanerlie apon the ſeuint day of the wouk, we ar nocht obliſſit to keip it, for our ſaluiour Chriſt be the meritis of his paſſion, hais deliuerit vs al fra ỹ bondage of the law of Moyſes, in takin quharof ye vail of the tẽpil raik in peces in tyme of his paſſioun. And the Apoſtil ſanct Paul re-preiffis rycht ſcharply the Galathianis for yat, that thai obſeruit dayis & monethes, tymes and zeiris efter the ryt and cuſtome of ỹ Jewis. Sa we ar nocht obliſſit to keip ye ſabboth day apon the ſatterday as the Jewis did be cõmand of the law. Bot as concerning ỹ moralite of ỹ ſabboth day

Declaration of ye Sabboth day.

The ceremonie of the ſabboth day.

Gala. 4.

The morz

day, we suld keip it on the Sundayis & vthir halie dayis commandit be the haly kirk to be kepit haly. Quhy was ye sabboth day translatit and changeit to ỳ Sunday? First, yat we christin men suld nocht be lyke Jewis, trowand yat the Sabboth day was haldin thane ony vther day of the wouk in the awin nature, bot to christin men all dayis suld be haly. Wairour, as the sabboth day was cõmandit to be kepit haly, in resting fra al labouris, in remẽbrance of that rest quhilk God restit the seuint day efter ye creatioun of the warld. Sa we christin pepil be the ordinatioun of the Apostillis and haly kirk, keipis haly the Sunday, in the remembrance of yat rest, quhilk our saluiour tuk in his bodie within the sepulture efter the wark of our redemption, quhen he deliuerit vs fra the dangier of syn, the deuil, & hell, and vpon the Sunday eirly in the morning, raise potently in body and saule, owyr came the dede and began a glorious and immortall lyfe, quharto we boip to cum be faith and obediens to his law.

little of ye sabboth day.

The translatioun of ye saboth dai to the Sunday.

Wairour, it is heir to be notit yat the ceremony of the Sabboth day, quhilk the Jewis kepit, was ane figure be ane morall significatioun of that spiritual rest, quhilk all we christin men and wemen suld haif in our conscience all the dayis of our lyfe. For that amang the Jewis, nother man nor best mycht work ony wark on ye seuint day, quhilk was callit thair Sabboth day, bot all tuik thair temporal and corporal rest fra all labouris, it was ane figure be ane moral significatioun, yat christin men & wemen suld get rest in yair consciens be ane lieuand

Of ye spiritual and continual rest of our consciens.

ſchiand kayth in Chriſt Jeſu here in this warld, & finally eternal reſt in the warld to cum. And yat we ſuld reſt fra our awin carnal warkis, that we ſuld mortifie our fleſchlie deſyris, quhilk, the mair yat thai ar mortifyit, we haik the mair reſt in our conſcience. And this ſpiritual labboth day ſuld we keip continually all the dayis of the wouke, & it is callit Iuge ſabbatum, that is to ſay, the continual reſt of our conſciens, for as cõcerning the ſpiritual reſt of our conſciens all dayis ſuld be elyk. And to this ſpiritual reſt of our conſciens Chriſt our ſaluiour callis vs all ſayand thus: Venite ad me omnes qui laboratis, et onorati eſtis, et ego reficiam vos. Tollite iugum meum ſuper vos, et diſcite a me quia mitis ſum et humilis corde, et inuenietis requiem animabus veſtris. Iugum enim meum ſuaue eſt, et onus meum leue. Cum to me all ye that laboris and ar ladin with bydingis, and I ſall refreſche yow. Tak my yok vpon yow, and leir fra me, for I am gentil and meik in hart, and ye ſall fynd reſt in your ſaulis, for my yoik is ſweit & my byding is lycht.

Matth. xi.

The rycht keping of this command.

Quhow ſuld we keip the ſunday halidai? Eftir yis maner, yai yat ar all the wouke in labouris & cummis nocht, or may nocht get leik to cum the laik of ỹ wouke to the kirk, on the ſunday ſuld haik reſt and ſpace to conuein and gadder with the laik, to thank and loik God, heirand deuotly ỹ deuine ſeruice, & ſpecially the hie Mes, or at the leſt ane haill Mes, & allwa heir the word of God prechit gif thai may get it. Offer to god thair hart contrite as ane ſpiritual ſacrifice, gif thai haik maid in the wouke dayis ony

falt

fait to yair nychbour, on the sunday to be reconsaitt to him agane, and mak him amēdis at yair powar, loif & thank God for all his benefittis geuin to him generallie or speciallie, pray to God for his grace & his mercy, for incres of faith, hoip & chertte amang christin peple. That God (gif it be his will & godly plesour) prosper the fruitis of the ground, cesse all weris, stanche all pestilent seiknes. Mairour on the sunday, the father suld teche his barnis, the maistir his seruandis, to ken and keip God, to ken ȳ artikillis of our fayth, how yai suld say thair Pater noster to God, with faith and deuotion, to ken and keip the commandis of God, to forbeir all deidly synnis, thus suld thai do als mekil as thai can and may, according to the grace of God geuin to yame. Furthermair, on the sunday men suld rest fra bodily labouris in getting of temporal geir: except sum greit necessite or vtilite of him self or of his nychbour or of the commen weil, quhilk may nocht be weil postponit may excuse thame. And abone all this, all men and wemen with diligens, nocht only suld forbeir vice and syn on the Sunday and all other dayis, bot specially on the sunday, suld eschew all ydilnes, vaine talking, bakbyting, sclanderung, blasphematioun of the name of God, and contentioun and also all occasionis of syn, as dansyng, vnnecessarie drinking, wantones, lecherous sangis & twechting, burdone, carting and dyting, & specially carreling and wanton synging in the kirk, and all vthir vice quhilk commonly hes bein maist vsit on the sunday. Agane on the sunday we suld nocht

only

only offre our hart to God, bot alswa we suld offer part of our warldly geir, be almous deid to the puir peple, euerilk man and woman mekil almous or litil, as God hes geuin to him warldly substance. Breuelie, on the Sunday men and wemen suld fulfil (mair thane ony other day) all the deidis of mercy and cheritie to the puir.

Quha brekis thair haly day.

Quha brekis yair halie day? All thai quhilk will nocht exerce and occupy thame self in thir spirituall warkis afore rehersit. Thai that will nocht heir the word of God, loik and thank him in company of the christin peple. Thai that will nocht thoil thair seruandis to cum to ye kirk on ye Sunday, bot kepis yame in warldly besines occupeit, for thair vile lucre in doing of thair warldly erandis. Thai that cummis to the kirk and prayis nocht nor worschippis nocht God als well with the spirit as with the mouth and inwartlie in verite. Thai that beand in the kirk in the tyme of goddis word or seruice, occupeis thame self in vaine euil or ony warldly talking, lauchhing, scorning, or ony sicklik doingis.

Vthir halidayis by ye sunday

Is yair na vthir haly day bot the Sundaye Zis veralie, the dayis of all the Apostillis, of ye glorious virgin Mari & vther sanctis ordanit to be kepit, & in vse to be kepit be the halie kirk and hail congregatioun of christin men, quhilk we suld keip halie efter the maner and forme afore rehersit. And quhasa contemnis to keip thame, cannocht excuse thame fra syn, and breking of this command.

How

How mekil almychty God deteſtis the trāſgreſſion of this thrid command, we may gadder of the buke of Nowmeris. Thair was a certane Jew, quhilk on the ſabboth day gadderit a few ſtikkis, aganis the command of the law, for the quhilk tranſgreſſioun, be the ſpecial command of God, he was ſlanit to the dede. Be this hiſtorie we may vnderſtād how greuouſly the peple ſynnis in breking of the Sunday and vthir haly dayis, quhilk na dout is ane of the ſpecial cauſis of the calamiteis and greit plaigis and miſereis quhilk we feil daylie amang vs ſend be the hand of God. Sa greit is the wickitnes & miſerable cowatouſnes of mony men that (as it apperis plainly) thai contempne all haly dais of the kirk, that diſdein to heir the word of God, pairlythye all ceremoneis doin in the kirk, ordanit to ſtrir ỹ peple to deuottoun, pai diſpiſe all miniſtaris of the ſame. And quha can deny, bot pat this tranſgreſſioun of halydayis is ane greuous syn, and is able til induce & bring vpon vs the wrath of God? And quha pat kepis pair halydais, forberand temporal warkis and beſynes, and exercis & occupeis thame ſelf in feruent prayar amang the lait of the peple in the houſe of prayar, callit the kirk, heris or ſeis the Mes deuotly, heris the word of God diligentlie, reconſeilis thame ſelf to God & thair nychbour vnfenzetly, fulfillis the dedis of mercy chertably. Thai & ſiclik perſonis can nocht want thair reward, quhilk ſalbe geuin to thame of God, baith temporally & eternally, according as our ſaluiour promiſſis ſayand thus: Querite primum regnū dei et iuſticiam eius, et hec omnia adiicientur vobis. Math. 6.

Commin tionis aganis the brekaris of the halydais. Nume. xv

Promiſſio of reuvardis to thei keparis of the haly dais.

First of all seik for the kingdome of God, and the rychteousnes of the same, & all thai thingis quhilk pertenis to zour temporal leuing, salbe mynistrit to zow. Na man can sufficiently expreme with toung, quhat grace and spiritual gud a chystin man gettis in diligent hering the word of God. Quhat is mare to be desyrit of a chystin man and woman, thane to get the giftis of faith, compunctioun, remissioun of synnis, the haly spirit, trew knawlege of God and of thine awin self, reconciliatioun with God and thi nychbour, pece & rest of thi conscience, ioy in the haly spirit, ý gift of trew iustificatioun, and finally eternal lyfe. All thir spiritual giftis of God ar obtenit and gottin, be diligent hering & leirning the word of God, prayng, contemptioun, with the laik of spiritual exercitionis, quhilk we declarit afore to zow. To God thank for be louing and thankis, honour and glore euirmar. Amen.

Heir followis ane introductioun to the commandis of the secund tabil.

The xiiii. Cheptour.

BEcause the seuin Commandis writtin in the secund tabil techis vs our dewtie quhilk we aucht to our nychbour, declaris how we suld beir vs to him in our hart, word & deid, afore we cum to the exposicioun of the same commandis, we thynk it expedient to expone ye command of lufe quhilk we aw to our nychbour, for trewly the same lufe is the ground and begynning of al gud deidis,

wordis and despyis, quhilk thir seuin cõmandis requiris of vs towart our nychbour, nother can ony man or woman be knawin to lufe thair nychbour, bot only be fulfilling of thir cõmandis. For doutles he lufis his nychbour in deid, quhilk according to thir seuin commandis, nocht only dois na thyng to him, bot also dois al gud to him, that he may and suld, be the direction of thir seuin commandis. As we reid in the euangil of sanct Mathew, thair came ane doctour of ȳ law till our sauiour, and proponit til him a questioun, tempand him & said: Magister quod est mandatum magnũ in lege? Maistir, quhat is the greit command of the law? To this question our sauiour maid answeir, rehersand twa cõmandis of lufe, quharof the tane was this. Thow sall lufe thi Lord God with all thi hart, and with al thi saule and with al thi mynd. This is the greteist and first command. And of this command of lufe quhilk we aw to our Lord God, we maid declaratioun in the exposition of the first command. The seeund command is of the lufe quhilk we aw till our nychbour: quhilk is this: Diliges proximum tuum, sicut teipsũ. Thow sal lufe thi nychbour as thi self. For the plain vnderstanding of this command of lufe, the wordis is to be notit quhilk sanct Paule sais to ye Romanis: Qui diligit proximũ, legem impleuit. He that lufis his nychbour, fulfyllis the hail law. Gyf ze merueil how a man lufand his nychbour, fulfillis & keipis the hail law, me uail nocht, for the lufe of God is includit in the lufe of our nychbour. For we aw to lufe our nychbour in God or for gods

Expositiõ of ye command of luf quhilk we aw to our nychbour.

Mat.xxii.

Mat.xxii.

Ro.xiii.

luke, & gif we luke him principally for ony vthir cause, we luke him nocht sincerely and purely as we aucht to do, it followis thane, that quhasa lukis thair nychbour sincerely and purely, that luke God, and sa that keip the commandis contenit in ye first tabil, quhilk ordouris & directis vs to the luke of God. And quhasa lukis thair nychbour, yai keip the seuen commãdis writtin in ye secund tabil, quhilk ordouris and directis vs to ye trew luke of our nychbour. Sa we may weil conclude, yat quhasaeuir lukis thair nychbour trewly, that fulfil the hail law of moral cõmandis. And this is wel declarit be the Apostil sanct Paul, sayand thus: Nam non adulterabis, non occides, non furaberis, non falsum testimonium dices, non cõcupisces, et si quod est aliud mandatũ, in hoc verbo instauratur. Diliges proximum tuum sicut teipsum. Thow sal nocht commit adultery, thow sall nocht steil, thow sall nocht beir fals witnes, thow sall nocht couit ony thing fra thi nychbour, and gif thair be ony vther command it is comprehendit in this word. Thow sall luke thi nychbour as ti selk. For, sen luke of our nychbour is na thing ellis, bot to wil and desyre gud to him, quhasaeuir lukis yair nychbour as yair selk, that do as that wald be done to of resone. That will thame na skayth with thair hart, that speik na euil to thame with thair mouth, that do na skayth to thame in yair deidis, bot contrary, that will thame all the gud yai can, that speik to thame

Ro. xiii.

thame and of thame gud wordis, thai do thame gud in deid at yair powar quhen thai suld do it. And sa the word of sanct Paule is trew, quhilk he sais, quhasa lufkis thair nychbour fulfillis the law. And becaus that this command biddis vs luke our nychbour as our self, we suld first leir eftar quhat maner we suld luke our self, to yat effect, yat efter the same maner we may luke our nychbour. How suld we luke our self? Verely, thre maner of wayis. First we suld luke our self and sa our nychbour with ane honest & halie luke, nocht to syn or to perseuere in syn, or to foster and nurtisch our self or our nichbour in euil, for as the Prophet sais in the Psalme: Qui diligit iniquitatē odit animā suam. Quhasa lufkis wikitnes or syn, he hettis his awin saule. And euin sa sais the wisman: Qui sibi nequam est, cui bonus erit? He that is euil to him self, to quhome can he be gud? Thane it followis weil, that nother proud mā, nor trekul, inuious, swere, couatous, licherous or gluton lufkis yair awin saul, because yair luke is nocht honest & haly, quhilk luke God requirris of vs all, according as the eternal wisdome of God sais be the mouth of the wisman: Ego mater pulchre dilectionis. I am the mother of fair, honest and haly luke, quhilk is to desyre ye remissioun of synnis & grace of God, quharby our saulis may be saifkit. According as it is writtin in the wisman:

How suld we luke our self.

Honest & haly luke.

Psal.10.

Eccle.xix

Eccle.24

Miserere

Ecclc.xxx

Miserere anime tue placens deo. Haik mercy on thi awin saule, that thow may pleis God. Quhat for quhasa kennis thair nychbour to leif in syn, & suld and may reformme him and wil nocht, that lufe nocht yair nychbour with ane honest lufe as that suld do.

Secundlie, we aucht to lufe our self and sa our nichtbour, w ane affectuous & trew lufe vnfenzetly

Trevvand vnfenzet lufe.

For quhē we lufe our nychbour principally for our awin profit and plesour, and nocht to his lauchfull profit and honest plesour, thane we lufe him nocht with ane trew lufe, for than, quhen our profit ceissis our lufe ceissis, quhen our plesour quhilk we ꝯ et be him ceissis, thane incontinent we ceis to lufe him. Of sicklike ane lufe it is writtin in the buke of the wisman: Est amicus socius mense, et nō permanebit in die necessitatis. The wisman sais, yat yair is ane freind quhilk will beir vs company at our burde, to tak part of our meit, bot he will nocht byde with vs in tyme of our nede. And ꝑ warld (alace thairfor) is full of sicklike luffaris, quhairfor christin mē, leir to lufe thi nychbour as thi self trewly and vnfenzetly. That is to say, as thow luffis thi awin self at all tyme haith in prosperite and aduersite. Sa thow aucht to lufe thi nychbour with perseuerance, according as the wisman sais speik and of a trew freind: Omni tēpore diligit qui amicus est & frater in angustiis comprobatur. He that is a freind luffis at al times, & a brother is knawin in tyme of tribul. Allwa thow suld leir to lufe him effectuously, nocht with fair wordis allanerly, bot with word and deid bayth, according as S. Jhon sais: Non diligamus

Ecclc.vi.

Pro.xvii.

1.Ihon.iij

verbo

verbo neq; lingua, ſod opere et veritate. Lat vs nocht luſe our nychbour allanerly with word and toung, bot with deid and verite. To quhom agreis ſanct Paul ſayand: Dilectio ſine ſimulatione. Lat our luſe be without diſſimulatioun or fenzeitnes. Thairfor all that quhilk luſſis yair nychbour allanerly in tyme of thair proſperite and nocht in tyme of thair aduerſite, or allanerly ſa lang as thai get profit be thame, or allanerly with yair word & nocht with thair deid at yair powar, thai luſe nocht trewly thair nychbour as thame ſelf. Of quhom the Prophet ſais in the Pſalme: Loquuntur pacem cum proximo ſuo, mala autem in cordibus eorum. Thai ſpeik peace with thair nychbour, bot meikil euil remanis in yair hartis. Thridly, we ſuld luſe our nychbour as our ſelf with iuſt ordour, quhairof it is writtin: Ordinauit in me charitatem. God almychty our heuinly ſpouſe, hais ordanit trew luſe in me. And be the iuſt ordour of luſe, we ſuld luſe God abone our ſelf, and our nychbour as our ſelf, and our warldly geir vnder our ſelf. Thairfor quha luſſis yame ſelf yair nychbour or yair warldly geir abone God or mair thame God, ſa that for ỹ luſe of thame ſelf, thair nychbour or yair geir, thai cure nocht to brek ỹ cõmand of God, yat luſe nocht thame ſelf or yair nychbour with ane iuſt ordour of cherite. Quhairfor our ſaluiour ſais: Qui amat patrem aut matrem pluſq; me non eſt me dignus, et qui amat filiũ aut filiã ſuper me non eſt me dignus. Be yat luſſis his father or mother mair thane me, he is nocht worthy of me. And be yat luſſis his ſone

Constant and perſeuerãt luſe

Pſal. 27.

The ordour of cherite.

Cant. 2.

Roma. xii

Math. x.

or

or his dochter abone me, he is nocht worthy of me. That is to say, gif the cace fortune yat other thow mone displese thi father or thi mother, thi sone or thi dochter, or ony vthir freind or nychbour, or els pow mone displese God, be bricking of his command, sa that thow can nocht bayth plese God & thame to gidder at yat tyme, thane in this cace pow suld keip the ordour of cherite, and erar displese al the freindis thow hes, than that thow suld brek ane command of God and sa displese him. Or gif ony of yame wald intyst counsel, and draw the to ony vnlesum thing, in sa mekill that gif thow do nocht yair counsel & bidding, thow sall tyne thair fauour. In this case cure nocht to tyne thair fauour, that thow may haif the fauour of God, and sa doand pow luffis God abone thi nychbour. Mairouir, gif ony man or woman wald counsell or command the to do ony thyng, expresse agane the cõmand of God, and that vnder na les paine than tinsal of all thy warldly geir and landis, ye and of thi life, quhilk is derast to the of all the laif. Inthis case thow suld cheis to tyne thi lyfe and all thi geir, erar thane to brek ane command of God, and sa doand, thow luffis God abone thi self accordìng to the dew ordour of Cherite.

The xv. Cheptour.

Quha is our nychbour.

QVhen almychty God sais, luke thi nychbour as yi self, we suld leir to knaw quha is our nychbour, quharin the Jewis and also mony christin men and wemen ar begilit, vnderstanding

vnderstanding the command of God in ane wrang sence, thinkand that na man is thair nychbour, bot thai allanerlie, quhilk ar thair carnal and warldly freindis, pair awin cuntremen, or yai ỳ dwellis neir hand thame. Bot our saluiour techis in the parabil or similitude quhilk he gaif of ỳ wouidit mã yat lay in the hie way, betuix Jerusalẽ & Hierico half dede half quik, yat ilk a mã is to euerymman a nychbour, quhilk other hais mercy of ane vthir, or ellis to quhom another mã ma haif mercy. That is to say, al men & wemẽ may be callit my nychbours, quhilk hais mister of my help, and al men and wemen may be callit my nychbouris, quhilk may help me, sa all men is nychbour til euery mã. For ỳ Samaritane, suppose he was of ane strange cuntre, & comptit amangis ỳ Jewis as ane enemie, zit because he come by the woundit Jew seand him, had compacience on him and helpit him, he was his trew nychbour. Quhairfor, quhen God biddis the luke thi nychbour as thi self, yow suld vnderstand by this word nychbour, all men and wemen, quhiddir thai dwell neir hand or far of. Luec. x.

Quhairouir, the Jewis vnderstude the same cõmand til ane wrang sence (and lykwais dois mony christin men and wemen) trowand yat yai suld allanerly luke thair freind, and yat thai may lauchfully bet thair enemie. Bot our saluiour Christ in the euangil giffis the trew vnderstanding of the same command, techand plainly, & swa geuand cõmand to luke bayth freind and fa. Thir ar his wordis: Of ye lufe quhilk we aw to our enemye.

Math. 5. Audistis quia dictum est, diliges proximum tuum & odio habebis inimicũ tuum. Ego autem dico vobis diligite inimicos vestros, benefacite his qui oderũt vos, et orate pro persequentibus et calumniantibus vos, vt sitis filii patris vestri qui in cœlis est, qui solẽ suum oriri facit, super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaueritis frẽs vestros tantum, quid amplius facitis? Nonne et publicani hoc faciunt? Estote ergo vos perfecti, sicut et pater vester celestis perfectus est. Ze haif hard how it was said: Thow sall luke thy nychbour & het thyne enemie. Bot I say to zow, luke zour ennemeis; blisse thame that cursis zow, do gud to thame that hettis zow pray for yame quhilk dois zow wrang and persecutis zow, that ze may be the sonnis of zour father quhilk is in heum, for he causis his sonne to rise on the euil and on the gud, and sendis his rayne on the iust and iniust. For gif ze luke yame (allanerly) yat lufkis zow, quhat reward sal ze haif? dois not hethe Publicanis eum sa? And gif ze be freindly to zour freindis only, quhat singlar thing do ze? dois nocht the Publicanis allswa sicklis wais? Ze sall thairfor be perfit, eum as zour father in heum is perfit.

Quhasa hettis ane man, lufkis na mã che utablie,

In thir woirdis of our saluiour we may vnderstãd that quhasa hettis bot ane man in all the warld, he lufkis na man in al ỹ warld, with the luke of cherite and meritoriously to the plesour of God, suppose he may luke yame with ane warldly or natural luke. And quhy? For Cherite is excludit and put away

fra

Quhat is the ordour of the fourt command? As the thre commandis of the first tabil ordanis vs to do our dewtie to almychty God our heuinly father, techand vs how we suld serue him with our hartis, our wordis and outwart deidis, sa be conuenient ordour followis the fourt command, quhilk giffis instructioun how we suld do our dewtie till our parentis fatheris and motheris & eldaris heir in this warld, quhilk be the ordinatioun of God hais reule and gouernance ouir vs in gods stede, and tharfor nixt eftir God & abone all vther nychbouris we aw to thame honour and obediens. Quhow mony maner of fatheris ar schawin in the haly scripture? The. The first is our naturall father & mother, quhilk be the benefit of GOD brocht vs into this warld. And of this natural father and mother, this cõmand is specially geuin. Of quhom it is writtin: Qui timet dominum honorat parentes, & quasi dñis seruiet his qui se genuerunt. He that feiris GOD, honouris his father and mother, and will be cõtent to mak seruice to thame quhilk hais brocht him to this warld. The secund fatheris ar that quhilk hais cure and charge of our saulis, as bischoppis & personis, quhilk be thair office, suld, be the seid of gods word, beget vs to the faith of Christ, syne nutrisch & bring vs vp to the perfectioun of a christian lyfe, and thir ar callit spirituall fatheris. Sa the Apostil said to the Corinthianis: Nõ vt confundã vos hec scribo, sed vt filios meos charissimos moneo. I writ nocht yis to schame zow, bot as my deir childrein I warne zow. For suppose ze haif ten thousãd instructouris

The ordour of ye fourt command.

Thre maner of fatheris, natural, spirituall and temporal. Eccle. iii.

i. Cor. 4.

instructouris in Christ, zit haif ze nocht mony fa
theris, for I haif begottin zow in Christ Iesu
throch the Euangil. And to the Galathianis he
sais thus: Filioli mei, quos iterum parturio, donec
Gala. 4. formetur Christus in vobis. My litil childrin of
quhom I trauel in byrth agane, quhil Christ be
formit and fassionit in zow. The thrid father
is all ciuile magistratis, yat is, al kingis, prin-
cis and temporal reulatis of our common weil,
quhilk in auld tyme amang the Romanis was
wont to be callit patres patrie, fatheris of ỹ cun-
trie. And sa we reid that quhen a certane prince
4. Reg. 5. of Siria callit Naaman, came to the Prophet
Helyseus to be curit fra his lyppir, his seruādis
callit him father, saying: Father, gyf the Pro-
phet had said to the a greit mattir, thow suld
Of ye obe diēs de ettis til our na- tural fa- theris, haif done it. And schortly all that that hais *cure and charge our vs vnder God, generally* may be callit our fatheris, forsamekil that thai suld reule vs in yair office, with siclike fauour & diligence as the natural father reulis his sone, To quhome also we suld gife honour, seruice, & collo. iii. obedience as the sone dois to the father: Filii o-
bedite parentibus per omnia, hoc enim placitum est
domino. Barnis (sais sanct Paul) obey zour fa-
ther and mother in all pointis, for this is Gods
Ephe. 6. command. Et vos patres, nelite ad iracundiā pro-
uocare filios vestros, sed educate illos in disciplina,
Of honor, obedi ens, and prou et correptione domini. Fatheris prouoke nocht
zour barnis to crabitnes, bot foster thame and
teche thame in the dredour of God. Qui bene pre-

sunt

trā ȳ saule of mā be ane deidly syn, than it follouis weil, that gif thow beir hettred at ony man, quhatsumeuir he be, freind or fa, nychbour or strangar, thow hais na cherite, and haill and na cherite, thow art in the stait of dampnatioun, accordyng as ye Apostil sanct Jhon techis: Qui odit fratrem suum, in tenebris est. He that hettis his brother, he is in myrknes. And gyf ony man wald say agains this doctrine, alleggyng that certane sanctis in ald tyme hettit pair enemeis, exemple of the haly Prophet & excellent kyng Dauid, quhilk sais thus of himself: Perfecto odio oderam illos, inimici facti sunt mihi. Psal.138. I hettit thame (sais he) with ane perfite hettrend because that war myne enemeis. Allwa our saluiour sais in the euangil of sanct Luke: Si quis non odit patrem suum et matrem suam et vxorem &c. Luce.xliii. Quha sa hettis nocht his father and his mother &c. Of the quhilk wordis an vnleirit persone mycht gaddir, that it war lesum to het our enemeis. To the quhilk obiectioun we mak this answeir. That in al our deidis of luke, sa mekil as we may, we suld follow the exemple of God, accordyng to the techyng of sanct Paule: Estote imitatores dei, sicut filii charissimi. Be ȝe followaris of God as deir sonnis. Ephe.5.

Luse thi nychboris persone, and het his euil condition.

Now we fynd in the haly writ, yat God almychty luffis & hettis. Quhat luffis God? Trewly the nature, or the persone quhilk he hais maid, accordyng as the wilman sais in the buke of Wisedome: Diligis omnia que sunt, et nihil odisti eorum que fecisti. Thow luffis all thingis that is, and hettis na thing that thow hais maid. Sapi.xi.

Quhat hettis God? Uerally, God hettis al vice and syn, quhilk is nocht maid be the command of God, bot allanerly it is maid be the peruersit will of euil angellis and euil men and wemen.

Psal. 5. Thus the prophet sais, spekand of God: Odisti omnes qui operãtur iniquitatem. O Lord sais he, thow hes hettit all yame quhilk wirkis wickitnes and dois euil. Thus tharfor we aucht to do to all men and wemen, luke thair persone with cherite, and also in all men & wemen we suld het thair vice and thair syn, with all thair euil conditionis, & help with all our diligence to bring thame fra vice to vertew, fra syne to grace, yat sa we may luke bayth thame self & thair gud conditionis.

Quhat thingis mouis a mito luse his nychbour.

Now efter yat ze knaw howze aucht to luke zour nychbour, & quha is zour nychbour, ze suld oft tymis considdir that thingis quhilk specialle mouis christin man and wemen to luke thair nychbour with the trew luke of Cherite. Quhairof the first motiue is, the luke quhilk we haik to God, for quhasa lukis hartelie yair lord God abone all thing, the same luke mone neidis steir thame to luke thair nychbour. And as sanct Jhon the euangelist sais:

1. Ihon. 4 Si quis dixerit, quoniã diligo deum et fratrem suum odit mandax est. Gyf ony man will say I luke God, & hettis his nychbour, he is ane lear. And bowtles it is nocht possible that ane man or woman luke God, bot the same man sall luke his nychbour, nother may a man luke his nychbour, bot also he sall luke his God, sa mekil is the luke of God & our nychbour

kessing

sessinit and linkit togiddir, pat the tane luke can nocht be had without the tother. Exemple, gif a man wald say, pat he luckis the king, & zit hettis the kingis sone, or the kingis membres, he may wel be callit ane lear. Now al trew christin men ar sonnis of God be adoptioun, & spiritual mẽberis of the mistik body of our saluiour Christ. Quhairfor it is nocht possibil pat a man quhilk hettis his nychbour, may luke God sa lang as he hettis his nychbour. The secund thing quhilk suld mone vs to luke our nychbour, is ỹ special command of our saluiour, quhilk a litil afore his departing fra this warld be his passioun, amang all vthir cõmandis, in special gaif to his discipillis the command of luke, sayand: Hoc est preceptũ meum, vt diligatis inuicem, sicut dilexi vos. This is my command pat ze luke ane ane vthir, as I haif luckit zow. Ihon.xv.

Mairouir, the special signe & takin quhairby a christin man or woman is knawin to be Christis disciple, is gif pai luke ane ane vthir according as he sais him self: In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis adinuicem. Be this may al men ken pat ze ar my disciples, gif ze haif luke ane till ane vthir. Tak tent, he sais nocht, & ze cause blind men to see, & ze cause deif men to heir, & ze cã raise vp deid mẽ to life agane. Bot ỹ trew & special takin, to knaw zow to be my disciples, is gif ze haif luke & charite ane till ane vthir. Ihon.xiii.

Quhairfor christin man luke thi nychbour, pat tharby ỹ may schaw thi self to be a trew christin man.

The

The thrid, is communication or participatioun of our nature, for as it is said be the wisman: Omne animal diligit sibi simile. Ilk a best naturally lufis the best, that is lyk to the self in nature. Now sen we ar all lik ane til ane vthir, in our nature, all bering maid be ane god, to his awin ꝓpir image & liknes, it followis, that quhasaeuir lufis nocht his nychbour, nocht only is a brekar of ꝑ law of God geuin to Moyses and ratifeit be our saluiour, bot also he is a brekar of the law of nature, quhilk God hais ꝓntit in ye hartis of all men and women. Eccle.xliii

Now thair for christin peple we exhort zow to tak gud tent to the declaration of the seuin commandis contenit in the secund tabil, quhilk is geuin to zow of God him self, to ordour zow and direk zow in the trew lufe of zour nychbour, quhilk euirmair ze aw to haif towart him, in zour deidis, wordis, & in zour hartis.

The xvi. Cheptour.

The secund tabil of Moyses contenis vii. commandis, quhilk techis vs how we suld beir vs to our nychbour, of the quhilk the fyrst command and fourt in nowmer is this.



Onora patrem tuum et matrẽ tuã, vt sis longeuus super terram, quã dñs deus tuus dabit tibi. Exo.xx. Honour thi father & mother, that thow may haif lang lyfe and gud dais vpon the erd, quhilk thi lord God sall gyf to the.

Quhat

sion dettis til our spiritual fatheris.

sunt presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo et doctrina. Dicit enim scriptura: non alligabis os boui trituranti. Et dignus est operarius mercede sua. The prieſtis yat reule weil ar worthi of doubil honour, maiſt of all yai yat labouris in the word of God & teching: for the ſcripture ſais thow ſal nocht bind vp the mouth of the Ox that trampis out the corne quhilk was thair threſching. And it is all a thing to ſay the labourar is worthi of his wagis. 1.Timo.5.

Communicet autem is qui catechizatur verbo, ei qui se catechizat in oibus bonis. Let him yat is techit in the worde, miniſter to him qhuilk techis him in all gud thingis. Gala.vlti.

Of honor and obediens dettit till our temporal fatheris.

Serui obedite dominis carnalibus, cum timore et tremore, in ſimplicitate cordis veſtri ſicut Chriſto, non ad oculũ ſeruientes, quaſi hominibus placẽtes, ſed vt ſerui Chriſti, facientes voluntatem dei ex animo, cum bona voluntate ſeruientes ſicut domino et non hominibus. Seruandis (ſais ſanct Paule) obey carnal maſteris with dreidour and reuerence, with a ſimple hart as to Chriſt, nocht allanerly to mak ſeruice to the E ſycht for menis pleſour, bot as the ſeruandis of Chriſt, doand the will of God fra the hart with gud will euin thinkand as ze ſuld ſerue God. Ephe.6.

Et vos domini, eadem facite illis, remittentes minas, ſcientes quod et illorum et veſter dñs eſt in cœlis, et perſonarum acceptio non eſt apud deum. And ze maſteris do ſiclik to thame, be nocht rygorous and bitter to thame, knawand weil that zour Lord is in heuin, to quhome all men is lyk in pyte and all bocht with ane blud of Chriſt. Ephe.6.

Roma xiii Omnis anima poteſtatibus ſublimioribus ſubdita ſit, nō eſt enim poteſtas niſi a deo, que autem ſunt, a deo ordinate ſunt. Itaq; qui reſiſtit poteſtati, dei ordinationi reſiſtit. Euereilk man ſubmit hym ſelf (ſais S. Paule) to ȳ auctoritie of heat powaris, for thair is na powar bot of God, and quha reſiſtis to the powar, reſiſtis to Goddis ordinãce. And gif ze wald ſpeir, to quhat powar ſuld I obey: He anſweris, to his powar quha beris the ſweird to punis miſdoaris, as the officiar of God. Subiecti igitur eſtote omni humane creature propter dominum, ſiue regi, quaſi precellenti, ſiue ducibus tanquã ab eo miſſis ad vindictã malefactorum, laudem vero bonorum. Submit zour ſelf to all ordinance of the temporal powar, quhiddir it be to the king as to the principal, or to the princis and lordis, as thame that ar deput be him.

1. Peter. 2

Roma xiii Reddite ergo omnibus debita, cui tributum, tributum, cui vectigal, vectigal, cui timorem, timorẽ, cui honorem, honorem. Nemini quicquã debeatis niſi vt inuicem diligatis. Gyf to all men quhat ze ar awand to thame, tribute to quhome it belangis to, cuſtome to the cuſtomaris, reuerence, dreidour and honour to quhome ze ar haldin. Be awand na thing, bot euereilk man to luke ane ane other amang zour ſelf.

Of obedi-ens dettit til our pre-latis.

And of the obediens dettit to be gifkin to our ſpiritual reularis and prechouris, it is commandit in the Epiſtil vnto the Hebrewis: Obedite prepoſitis veſtris & ſubiacete eis, ipſi enim peruigi-

lant

ſit quaſi rationem pro animabus veſtris redditurꝰ, vt cum gaudio hoc faciant, et non gementes, hoc enim non expedit vobis. Obey thame that hais the reule ouir zou, and ſubmit zour ſelf to yame, for that walk for zour ſaulis, cum as that that mone gif a compt thairfor. That thai may do it with ioy and nocht with greif. Schortly, this command techis a man how he ſuld beir him to all men quhilk hais powar ouir him vnder GOD, as father and mother, maiſter and huſſye, the temporal powar and the ſpiritual. Hebre.xiij

Quhat is the rycht keping of this command? To luke with thi hart thi father and thi mother, honour thame, obey thame, gife thame part of thi temporal guddis gif thow hais and thai miſtir, ze mak thame ſeruice, gif thai miſter for eild or ſeiknes, ſchortly, help yame with thi counſel, conſolatioun, ſeruice of thi bodie, and ſuſtentatioun with thi geir quhenſaeuir thai miſter. And to honour, obey and ſupplie thi ſpiritual father, ſpeciallie the trew miniſter of the worde of God, as we haif ſchawin afore be S. Paule. Do reuerence and trew ſeruice to yi maiſter, and all thame that giffis the wage. To obey the temporal powar, Kingis, Lordis, Schirriffis, Prouoſtis, Balzeis, do thame reuerence & murmur thame nocht. The rycht keping of this command.

Quha brekis this command? That brek this command, firſt, that thinkis ſchame of thair natural father & mother for thair pouertie, ſeiknes or miſchance. That that denyes yair neceſſarie ſuſtenta- Quha brekis this command

ſuſtentatioun to thame of meit & cleyth or harbory in tyme of thair miſter. Bot maiſt of all, thai brek this command quhilk bannis thame, puttis hãdis into thame, bakbytes thame, hettis yame, & obeyes thame nocht. Alſua thai that tholis nocht thair father and mother, ſuppoſe thai do yame miſtris and be cummerſum. Secund, quha honouris nocht and obeyis nocht yair ſpirituall heddis, prelatis and paſtoris, and will nocht pay thair teyndis & dewteis as thai ar oblifſit be the law. Thirdly, thai that honouris nocht the temporal powar, or thair awin maſteris, quha fulfillis nocht yair cõmandis faithfully or obeyis yame nocht, ſuppoſe yai be euil and thrawart, quhene thai command na thing agans Gods command & haly kirk. That that makis ſeditioun agane thair prince, reulmen or reular, or that riſis or cauſis vthir rise agans thair heidmen, quhaſa is fals or negligent to do yair bidding and will nocht obey thame with trew ſeruice, all yai and ſiclik perſonis brekkis this command.

puniſſioun of the brekaris of ye fourt command. Deut. xxi. 2. Reg. 16 and. 17.

Now we will declare to zow, how the tranſgreſſouris of this fourt command ar puniſſit, and how the keparis ar rewardit of God. We reid in the auld law, that the ſone quhilk was inobedient, ſtiffhartit and thrawart to his father and mother, was led to ye port or place of iugement, and be the pepil was ſtanit to the deid. We reid in the buke of the kingis, that Abſalon maid ſeditioun agans his awin father king Dauid, quharfor he fled in battel, and in his fleing his hair fellonit about a ſtark braunce of ane Aik tre, his Mule zeid away fra vn-

der

der him and swa he was hangit be his awin hair, & ane ore he deit be was strikin throw the hart with thre pickes or speiris, be the handis of Joab ane of the principal captanis of king Dauidis weiris, and sa deit a miserable deid. Secund, quhasa cõtemnis to be obedient to thair trew & lauchful spirituall fatheris, prelatis and pastouris of ye kirk, can nocht eschew the punissioun of God, because that the contemptioun of thame is the contemptioun of our salutour Christ that ordanit thame. Heir quhat he sais to yame: Qui vos spernit, me spernit. Quha yat dispysis zow, thai dispise me. Chorie, Dathan and Abiron rebellit aganis Moyses and Aaron, dispysand to obey yair auctoritie, quhairfor the erd oppinnit and swellit thame, & sa leiuand zeid to hel. That terribil vengeance quhilk god tuk on yame, and sua waswrittin for our instructioun, suld mone and warne all men and wemen to honour and obey yair superiouris & reularis, and to abstem fra scorning, dispysing and rebellioun aganis thame. Luce.x. Nume.16.

Thridly, quhat punissioun is ordanit for thame quhilk will nocht be obedient to thair temporal fatheris, that is to say, to the king and his Iugis and officearis, it is plainly declarit be sanct Paul to the Romanis, sayand: That quhasaeuir resistis the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self damnatioun. For reularis ar nocht to be feirit for gud warkis, bot for euil, gyf thow wald be without feir of the auctoritie, do well thame, & thow sall haif commendatioun of the same, for he is ye minister of Roma xiii

God

God for tht weil. Bot and gif thow do euil, thãn feir, for he beiris not the ſweirde for nocht, for he is the miniſter of God, and takat of vengeance to punis thame that dois euil, quhan for ze mone neidis obey, nocht only for puniſchment, bot alſo becauſe of conſcience, mening that it is deidly ſyn to rebel or diſobey ẏ lauchfull auctorite & leful command of ẏ king & his officiaris.

Promis of revvard maid to ehekepars of this fourt command.

And as for the reward of thame quhilk kepis this command, it is plainly promiſſit in the end of the ſame command, in thir wordis: Et eris longeuus ſuper terram. Thow ſall haif lang lyfe vpon the erd. It is ane cõuenient reward, that pai may haif lãg lyfe quhilk dois pair dewtie to thair father & mother, quhilk vnder God giffis to thame thair lyfe. And be the promis of lang lyfe, vnderſtand nocht only to leiue mony dais, bot alſo vnderſtand peace, tranquilite, proſperitie, abundance, or at the leſt ſufficient leiuing and ſuſtentatioun in all thai thingis quhilk ar neceſſary to the mantening of this lyfe, without the quhilk, lang lyfe is nocht pleſand, bot erar painfull and diſpleſand. And this lang lyfe is commonly giffin to all thame that dewlie honouris thair father and thair mother. Nochtheles, ſum tyme God almychty for ſum cauſis ſein to him expediẽt, giffis to gud barnis bot ſchort dais, and that for thair weil, ſuppoſe it is vnknawin til vs. Accoirding as it is writtin in the

Sapi. 4. buke of wiſedome: Raptus eſt ne malicia mutaret intellectum

intellectum eius. The iust man was takin away fra this life, that malicious or euil men suld nocht alter or change his mynd fra God be violent tormentationis. Bot trewlie we that ar christin peple suld maist of all consydder, luke and desire the lang lyke promissit till vs, in the kingdome of heuin, quhilk the haly Prophet callis the land of lyke, sayand: Credo videre bona dñi, in terra viuentium. I trow (sais he) to se the gudnes of the Lord, in the land of leuing men. For doutles this present warld may weil be callit the land of deade, bot the warld to cum, quhilk salbe in the kingdome of heuin, suld only be callit the land of lyke, quhair thair is lyke, and neuir deade. Thus gud peple, ze may be sickir that God will punis the transgressouris of this command, and largelie reward all the keparis of the same. To him thairfore be honour and thākis, louing and gloir for euir and euir. Amen. Psal. 26.

☞ The fift command.

The xvii. Cheptour.

THou occides. Thou sal nocht cōmit slauchter. Quhat is the ordour of the fift command? The man that is content to do his dewtie to God and thame that ar his reularis vnder God, may esely be counsellit to do his dewtie to al his nychbouris. And be ȳ contrary The ordour of the fift command

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he is redie to do skayth to his nychbour quhilk nother feiris God nor man in Gods stede. Thair for be tuft ordour efter ye thre firſt commandis, quhilk biddis vs do our dewtie to God, and efter the fourt cõmand quhilk biddis vs do our dewtie til our fatheris in Goddis ſtede, followis the laſt of the commandis, quhilk ar ſit in nowmer, and giffis till vs inſtructioun how we ſuld ordour our ſelf till our nychbour, in deid, word, and deſire of hart. And be cauſe that till our nychbour na temporal or erdly thing is darrar and mair precious pane is his awin bodylie lyfe, in this fift command God almychty forbiddis vs to do ony skayth till our nychbour in his perſone, quharby we may hurt his bodylie life.

The expoſitioun of Chriſt maid to the fift command Math, 5.

Quhat is the trew expoſioun of yis cõmand? Our heuinly maſter and ſalutour Chriſt Jeſus exponis this command in the euangil of ſanct Mathew on this maner: Audiſtis quia dictum eſt antiquis; non occides. Qui autem occiderit reus erit iudicio. Ego autem dico vobis quia omnis qui iraſcitur fratri ſuo reus erit iudicio. Qui autẽ dixerit fratri ſuo racha, reus erit concilio. Qui autem dixerit fatue, reus erit gehẽne ignis. Ze haif hard how it was ſaid to yame of auld tyme: Thow ſall nocht commit ſlauchter. For he that ſlais ſal be giltie of the iugement. Bot I ſay to zow, quhaſaeuir hais hettrent at his brother ſalbe giltie & in dangeir of the iugement. And quhaſaeuir ſais to his brother racha (that is ane lythleſul crabit word) he is giltie and in dangeir of the counſell. And quhaſaeuir ſais to his brother fuile, he ſalbe giltie & in dangeir of the fire of hell.

In

In thir wordis our sauiour techis that the law of God is spirituall. For to fulfil this command: thow sall nocht slay or cõmit slauchter, it is nocht eneuch to keip thi handis or outwart membres fra slaying of ony persone, bot in yis command allsua, God requiris yat thow keip thi mynd or thi hart fra al vnlauchfull wraith & crabitnes, mauratour fra malice and hettred quhilk is the first beginning and occasioun of all vnlauchful slauchter and vthir hurtis done to our nychbour. That for he sais, quhasaeuir is angrie at his brother, is giltie in the iugemẽt of God, according as sanct Jhone sais: Omnis qui odit fratrem suum homicida est. Ye that hettis his brother is ane mãslaar. Understand in ỹ iugement of God quhilk seis the hart and the wil of man, and iugis efter the samyn. Quhy sais he, quhasa is ãgry at his brother? It is weil sperit, for it is nocht all ane thing to be crabit at thi brother, & to be crabit at thi brotheris fault. The first is cuirmair vnlauchfull, for be the command of cheritie we suld lufe our nychbour (quhilk is our brother in Christ) as our self. That is to say, to will & desyre als weil gud to him in bodie and saule as we will and desyre to our self. Sa we suld nocht be crabit at ye nature or persone of our brother. Bot it is nocht agans ỹ command of God to be crabit agane the falt of our brother. For we suld quhen neid is, angirly repreue the falt of our nychbour, quhilk gif we do for his instructioun, iust correctioun and amendment, it is na syn, bot a cõmendit vertew, specially to al yame that hes cure and charge of ony other, according as

That the lavv of God is spiritual.

Of vnlauchful crabitnes.

1. Ioan. iii.

Of lauchful crabitnes.

Psal. 4. it is said in the Psalme: Iracscimini et nolite peccare. Be crabit & syn nocht. And the same Prophet sais: Iniquos odio habui. I haif hettit the wickit men. Psal. 118. Without this halie crabitnes nother can iugement stand, nor vertew incres, nor synnis be rekrenit, as sais the doctour Chrisostome. The rycht keping of this cõmand. Tell vs thane the rycht kepting of this cõmand. Almychty God in all commandis negatiue includis ane affirmatiue, that is, quhene God forbiddis syn, in ỹ same cõmand he biddis vs haif the vertewis quhilk ar contrary to the same forbiddin syn. Sa in yis command quhen he forbiddis slauchter and all occasionis of the same, as hettrent of the hart, indignatioun of ỹ voce signifyit be Racha, manifest iniurious wordis signifyit be this worde fuile, he biddis vs be pacient, meik and sweit, kind and mercifull nocht to hald in our mynd hettred, inuye, nor zit to foster it onyway agane our enemeis, nother to hurt yame in bodie or saule be word or deid, art, part or counsell, bot to help & deliuer our nychbour be word and deid, fra perel of saule & body to the vtermaist of our powar.

Quha brekis this command. Quha brekis this commandis? Thai brek this command that flytis & fechtis with thair nychbour, quha sais ony worde that cummis of vnlauchfull ire and crabitnes, quha callis ane vther fuile of malice, or sais ony iniurious word to him, vpknamis, banning, bakbyting or scorning, quha lattis his nychbour dee of hungir, thrist, cald, seiknes, presone, & helpis him noht to his

his powar, quha wil nocht forgif to al pair nych bouris thair offencis & will nocht pray for thair enemeis, lufkis yame nocht or helpis yame nocht at the leit in tyme of thair extreme neid, quha of crabitnes committis flauchter or murthour, mutilation, or lais on his nychbour ony violent hãdis, quha inuyis pair nychbouris gud fortune, quha fawis diſcord and fosteris it, quha talis pley awang nychbouris, alswa thai that may mak cõcord amang nychbouris or betuix fayis and dois it nocht, and puttis nocht away al euil occasionis thairof. Quhiddir gif kingis and temporal Jugis synnis agains this command, quhen be ordour of the law thai condemne to deade theifkis, menſlaaris and murtheraris, reuareis, tratouris, and ſiclyk miſdoaris, perturbatouris, and deſtroiaris of the common weil? Na. For this command is giffin to priuat perſonis & takis nocht the temporall powar away, that thai may nocht punis miſdoaris, for thai haif auctoritie of God & ar Gods ſeruandis ordanit to do yat. Nochttheles, yai syn greuouſly in twa pointtis. Firſt, gif yai lauchfully ken ony ſiclike miſdoars win yair boũdis quhairof yai haif auctoritie & tholis yame, lukis at yame throw yair fingaris, & will nocht punis yame, other for luke of geir or carnal affection or fum vther daft opinioun, be reſone quharof miſdoars takis mair baldnes to perſeuere in euil, & the cõmon weil is hurt. Siclik cowatouſnes, carnal affection, & fuilis mercy can nocht be excuſit fra syn.

Temporal Iugis syns greuouſly in twva pointtis.

Secund, gif yai in iugement punis misdoaris, nocht for the luke of iustice & the common weil, bot rathir of ire, malice or hettret agans the persone or his freindis, or for luke of his landis or geir, lykwais thai syn greuously sa doand.

The punition of ye brekars of this command, and reward of ye kepars Gene, 6,

Quhat pains ar ordanit for the brekaris of yis fift command? And quhat rewardis ar promisit to the keparis of the samyn? The temporal paine ordanit be the will of God, for the punitioun of all slaaris of men and wemen by the ordour of iustice, is to be slane, as it is decretit in the buke of Genesis: Quicunq; effuderit humanum sanguinem, fundetur sanguis illius, ad imaginem quippe dei factus est homo Quha sa eutir scheddis the blud of man, by ỹ ordour of iustice, his blud sal be sched, be ỹ ordour of iustice, because yat man is maid to ỹ ymage of God. And in ỹ law of Moyses it is writtin thus:

Leui. 29. Qui percusserit et occiderit hominẽ, morte moriatur. He that strikkis & slais a man or a woman, lat him dee the deed, that is to say, he suld be slane for it him self. And our saluiour hais the same sentence in the euangil of sanct Mathew:

Matth. 26 Qui gladium accipit, gladio peribit. He that takis the sweirde, sall pereis with the sweirde. Understand thir wordis, & all sicklik, of thame that takis a sweirde to slay his nychbour, nocht kepand the ordour of iustice, he is worthy to pereis & to be slane, be ỹ ordour of iustice. And the Apostil sanct Paule rehersand the deidis of the flesche, reckins manslauchter amang thame: sayand eftir hend thame all, quha sa dois thame & sicklik, sall nocht get the kingdome of God. Our

Lord

Lord God his awin self is a special defēdar of this command, I will nocht thole mēslaaris to eſchape puniſhoun. He ſaid to Cayn that ſlew his brother, quhair is Abell thi brother? Vox ſanguinis fratris tui, clamat ad me de terra. The voce of yi brothers blude, cries vengeance to me fra the erd. Quhat will ze mair? All mēslaaris leuis alwais in feir quhairſaeuir that dwel, becauſe thair conſcience cōmonly is neuir in reſt and tranquilitie. Quhairto ſuld we ſpek of the reward that is promiſit to the keparis of this command? Is it nocht perfite luſe and cherite (quhilk kepis, helpis, and defendis our nychbouris bodie, wife, and geir) the perfectioun of the law? And thairfor quhaſaeuir helpis & defēdis thair nychbouris lyke, that ſall get reward in the kingdome of heuin, quhairto he bring vs quhilk hais bocht vs with his precious blude Amen. Gene. 4.

☞ The ſaxt command. ☜

The xviii. Cheptour.

NOn Mechaberis. Thow ſall nocht commit adultery. With quhat ordour followis ỳ ſaxt cōmand eftir the fift? As the greiteſt iniure quhilk a mā may do to his nychbour is ſlauchter, quharby he takis away his lyfe fra him, ſa the nixt iniure or wrang is to violat or to file carnally his nychbours wife, quhilk is a perſone wt him maiſt deirly bond in the ſacrament of matrimonie. Our ſaluiour Chriſt in the Euangil expouis alſua the ſaxt cōmand in ſiclik maner as he expouit the fift, teching Exod. xx. The ordour of ye ſaxt command.

that this command nocht only forbiddis all outwart adultery committit in deid, bot alsua the same command forbiddis all inwart causis and occasionis of adultery, as lichetous sichtis, desyris, consenting, lustis of concupiscence in ȳ hart. Audistis quia dictum est antiquis, non mechaberis. Ego autē dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eā in corde suo. Ze hait hard how it was said to yame in auld tyme. Thow sall nocht commit adultery. Bot I say to zow (sais our saluiour) quhasaeuir sypis or lukis apon ony womā haikand ony lust & desyre to hir of concupiscence, he hais cōmittit adultery with hir ellis in his hart. Lyk as hettrent, wrath, and malice of ȳ hart, is the rute and beginning of al mannis slauchter, sa is carnal desyre, lust and concupiscence of the hart the rute & beginning of adultery & all kind of lichorie. Quhat is the rycht keping of this commande? To be chaist in mynd, word & deid, to be tēperat in meit, drink & sleip, to put away all occasionis of lecherie, quhairof all kindis at heir forbiddin, suppose adultery be specially namit. For, fornicatioun was nocht tholit amangis ȳ Iewis vnpunisit, as oppin huirdom and manifest adulterie is daily doin amang christin men, aganis the command of God. Mairouir, amang the Iewis incest and synnis aganis nature was punisit with deade, as it is schawin plainly in the buke of Leuittis.

Math. 5.

The rycht keping of this commande.

Leuit. xx.

Now thairfor ze sall vnderstand yat yair is

thre

thre degreis of chastitie. The first is kepit amang gud marpit men & wemen that leuis ane chast lyfe in the stait of matrimonie, kepand pame self alwais within the bondis of pat saccament. Quhairfor S. Paule sais thus to the Hebrewis: Honorabile cõnubium, et thorus immaculatus Lat marriage be haldin honorable, and the bed vndefylit. How suld nocht marriage be honorable, sen it was ordanit be almychty God in the beginning of the warld, for multiplicatioun of mankind, & in ye new testament ratifyit and alsua geãtit in remeid of concupiscence to eschew fornicatioun, to all thame quhilk hais nocht lauchful impediment, bot pat pai may lauchfully marry be ỹ ordinãs of Gods law & haly kirk. Alsua our saluiour gaif honour to marriage with his awin presence, and kythit his first miracil in ye Cane of Galile turnand the watir into wyne. Marreage Heb. xiii.

The secund degre of chastite is mair perfit than the first, & is kepit amãg pame pat leuis ane chast lyfe in the stait of wedohede, of quhome S. Paule sais thus: Mulier alligata est legi quanto tempore vir eius viuit quod si dormierit vir eius, liberata est, cui autem vult nubat, tantum in dño. Beatior autẽ erit, si sic permenserit secundum meum consilium. The marreit woman is bond to the law of matrimonie, als lang as hir husband leuis, bot gif hir husband dee, sche is deliuerit fra pat law, and with quhome sche pleis, let hir marrie, bot lauchfully efter ỹ ordination of our Lord. Nochtheles sche sal be mair blist or happie, gif that sche remaine euin sall vnmarpit efter my counsel. Vedohed i. Cor. 7.

The

Virginitie

The thrid degre of chastitie is mair perfit than the first and secund, and is kepit amang thame quhilk lifis ane chast lyfe in the stait of virginitie, quhilk sanct Paule counsellis as a greiter perfectioun of chastitie, sayand thus to the Corinthianis: Qui matrimonio iungit virginem suam, bene facit, et qui nō iungit melius facit. He that ionis his virgin to marriage dois weil, and he that ionis nocht, dois better. And agane he sais in the same chepitour: Mulier innupta et virgo, cogitat que domini sunt, vt sit sācta & corpore & spiritu. The woman quhilk is ane virgin and vnmareit, hes hir mynd and hir thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie. Thus we conclude, that all thai men and wemen keipis this command, quhilk lifis ane chast life according to yair stait, degre & vocatioun.

1. Cor. 7.

Quha brekis this command

Quha brekis this command? First, quha committis adulterie with yair nychbouris wife other in bodie or in mynd, quhiddic thai be bayth marreit or the ane allanerly, quhilk syn was punisit with the dede in the ald law. Sa king Dauid synnit greuously, and was greuously punisit, bayth in his sonnis and his wiffis, for bayth he tynt his baime gottin in adulterye, and was coackit and compellit to flee his awin sone Absalon, quhilk entrit in to abuse his fatheris concubines in the sycht of all the peple, and did that lay in him to put the king his fa ther out of his kingdome. Sa we reid in the buke of Iugis, that almaist the hail tribe of Beniamin was slane, for ane adulterie be oppressioun of a

Adulteraris.

Leuit. xx.

2. Reg. 12

2 Reg. 16

Iudi. xx.

Leuitis

Leuitticis wyle. Bot alsua Abimelech the king was punissit be God, nocht for committing adultery in deid with Sara Abrahamswife, bot allanerlie yat he had desyre and pursose thairto. Gene.xx.

Secund, thai syne greuously agane this command, yat takis virginis maidinhede, speciallie gyf thai be handfast with ony vther, quhilk syn was punissit with deade in the auld law. Defoulare of virginis Deut.22.

Thridly, thai syn mair greuously that reuissis ony woman, for the quhilk syn we reid yat Sichem the sone of Hemor, the prince of that land was slayne with his father, and all thair men and thair citie destroyit. Amon also king Dauid sone, because he rauissit and oppressit Thamar his sister, he was slayne be Absalon in tyme of a bankit. Rauissaris of vvemen Ge.34. 2.Re.xiii

Fourt, yai syn aganis this cõmand yat brekis ȳ band of nature, & lyis with yame yat ar neir of yair kin, quhilk is forbiddin in the buke of Leuiticis. The same syn was in ȳ law punissit with the dead. Incestuus personis. Leui.18.

Fift, quha dois the syn aganis nature (abone all the laik, synnis maist greuously) doand vtherwais than God hais institute betuix man & woman. Commitaris of ye syn aganis nature.

Sext, all thai that synnis in simple fornicatioun quhiddir it be with concubynis or huiris. And also quhasa puokis vthirs to lechorie, be foule speiche, sãgis, taillis and pictouris, quha be foule thinking or feling, kylis thame self, quha eschewis nocht the occasionis of lichorie, dronkynnes, ydilnes, owir lang sleping, wãtone & licht company, danssing, singing, with vthir siclik puticationis. And quha may help vthirs vnkylit, be help & coũsel & dois it nocht. Simple fornicatouris. Prouokaris to ye syn of lechorie.

Fynaly, to this command pertenis all pat the haly ſcripture techis of chaſtitie, faſting, abſtinence, temperance in taking of meit and drinke, as nocht to be drounkin with wyne, in quhilk is exces & lechorie. And all exhortatioun to orilone and prayar, walking, honeſt labouris, honeſt company, hering of the word of God, ſtudie of halie writ, quhilk helpis to keip and defende chaſtitie.

Ephe. 5.

The xix. Cheptour.

Commination of panis aganis the brekaris of this command

IT wald be to lang to reherſe to zow all panis and corporal vengeance quhairwith God almychty in tymes bygane hais puniſſit the brekaris of this ſaxt command, nochtheles, part of exempillis writtin in haly writ, we ſall rehers to zow, to that effeck, that thir incorrigibil huirmaiſteris, mueterat fornicatouris, deteſtabil adulteris, and vther brekaris of chaſtitie (quhilk pat ſuld keip be the cõmand of God & pair awin ſpecial vocatioun) may ſe as into ane myrrour thair awin dãpnatioun. For doutles mony of ſiclik fornicatouris, blindit be carnal concupiſcence of thair hart, trowis that ſimpil fornicatioun is na deadly syn, nor to thame damnabil, and ſa nocht beand puniſſit be man & haikand na feir of God and alſwa ſchame of this warld, being paſt the ſched of thair heer, that leiue continually in huirdome, that corrup the ayre with the

the exempil of thair vnclein lyfe, that lufe and cheris all pat ar sicklik as thame self, that het all pame ꝑ leiuis ane chast lyfe. Thairfor we exhort thame all for the weil of thair awin saulis to leif thair huirdome. and to keip ane chast lyfe, vnles that be punisit of God be greuous panis and plaigis, bayth tempoꝛal & eternal, lyk as vther hais bein punisit in tyme bygane.

Commination of temporall pain aganis adulteraris and all other lycherous personis.

In the auld law all adultaris bayth men and wemen was stanit to the deade, as we reid in the buke of Deuteronome, and alswa in sanct Johanis Euangill. All adulteraris ar excludit the kingdome of heuin, as sanct Paule sais in the first to the Coꝛinthianis and saxt cheptour. Also to the Hebꝛewis he sais thus: Fornicatores et adulteros iudicabit deus. God sall iuge and condempne all foꝛnicatouris and adulteraris. we reid in the buke of Jugis that foꝛ the violent adulterie doin to the wife of ane certane Leuit, thair was slayne of the trybe of Beniamin xxv. thousandis of abil men of weir.

Deut.22. Ihoan.8. i.Cor.6. Heb.xiii. Iudi.xix. and xx.

Salomon was first ane king incomparabill in wisedome and all gud pꝛoperteis, bot efter hend that he was giffin inoꝛdinatly to ꝑ luse of fair wemen, he turnit his hart fra God, and was giffin to ydolatry, in his ald dais his hart was blindit, enemeis was raisit & sterit aganis him Adad Idumeus, and Razõ, his kingdome was diuidit, and thair was takin fra the house of Dauid ten trybes of Israel. It is ver-

iii.Reg.xi

Yat blindnes of the hart is the dochter of lichory

rai trew thairfor yat the prophet Oſee ſais, that all wantone licherous men and wemen ar punillit of God with blindnes of hart, and ſa thai put of the honeſt and chaſt conuerſatioun of man, & leiuis lyk brute beſtis in thair awin ſenſual luſt and pleſour:

Oſee.4. Fornicatio, et vinum et ebrietas auferunt cor. Fornicatioun or huirdome, wyne or dronkinnes takis away the hart or the mynd of man.

Gene.34. In the buke of the Geneſis we reid, that for rauiſſing of Dina the dochter of Jacob, all the men callit Sichimittis was ſlayne, thair ſcheip and yair cattal was reft and had away, thair barnis and yair wyffis was led in captiuitie, thair citie was put to ſak and all was deſtroyit. Amang the cauſis of the

Gene.7. greit flude quhilk drownit all the warld (aucht perſonis except) ane cauſe is aſſignit to be ȳ lecherous

Gene.19 luſt of the fleſch. God almychty cuiſt doune Sodoma and Gomorra, Sebaim & Adama with Segore fiue nobil and fair citeis, with bronſtane and fyre, for thair abhominabil vnclennes of lichorie.

Gene.19. And quhen our Lord was to deſtroy the forſaid citeis he reuelit the ſame deſtructioun to Abrahã, the firſt father of our faith, yat he mycht ſchaw it to his ſonnis and ſeruandis, to that effect, yat thai mycht for feir of the punitioun of God, forbeir that dammabil ſyn, and leiue ane chaſt lyfe. And quhairfor was all thir exemplillis writtin, bot to gif vs warning to fle fra the foule ſtink and ſyn of lychorie, leſt as we ſynnand as that did, fall in ſiclik vengeance of God as thai did. And ane ſpecial exempil worthi

1.Reg.4. to be noit of al kirkmen, is writtin in the firſt buke

of the kingis, quhair we reid yat Ophna and Phineis, sonnis of Hely prieſtis of the auld law vnder the hie prieſt Hely thair father, was giffin to greit wantones & huirdome, abuſand the woman quhilk came to mak ſacrifice, yair father Hely the hie prieſt kennit yair abuſionis, and correckit thame nocht ſa condingly as that war worthie, be reſone quhairof thai twa prieſtis Ophna and Phineis was ſlayne baith on ane day, ye Arch of God was takin, quhen tydans thairof was brocht to Hely thair father, he fell backwart of his chear and brak his neck. It is to be feirit that ſiclik punitioun of God ſall fall on all thame yat kennis oppin fornicatouris, and may and ſuld correck thame and will nocht. Bot ſuerly litil ar temporal panis, in compariſone of the panis eternal of hell, quhairto all fornicatouris and huirmaiſteris, be ỹ rychteous iugement of God ar condemnit, except yai mend yair liffis be trew penãce. The bliſſit Apoſtil ſanct Paul in thre placis of his Epiſtillis makis ſpecial mentioun of the iugement of God. The firſt is to the Corinthianis: Nolite errare neq; fornicatores, neq; ydolis ſeruientes, neq; adulteri, neq; molles, neq; maſculorum concubitores, neq; fures, neq; auari, neq; ebrioſi, neq; maledici, neq; rapaces, regnum dei poſſidebunt. Be nocht begylit, nother huirmaiſteris or fornicatouris, nor wyrſchipparis of ydollis, nor adulteraris, nor ſoft or vnclein men, nother abuſaris of thame ſelf with mankind, nor theuis, nor cowatous men, nor drounkin men, nor euil ſpeikaris, nor reiffaris or oppreſſaris, ſal haif poſſeſſioun of the kingdome of God.

Commination of eternal panis aganis all lycherus men & vvemen. 1. Cor. 6.

The

Gala.v. The secund place is to ꝑ Galathianis: Manifesta sunt autem opera carnis quesunt: fornicatio, immundicia impudicitia, luxuria, idolorum seruitus, venesicia, inimicitie, cõtentiones, emulationes, ire, rixe, dissentiones, sectæ, inuidie, homicidia, ebrietates, comessationes et his similia, quæ predico vobis sicut predixi, quoniam qui talia agunt regnum dei non consequentur. The deidis of the flesche ar manifest quhilk ar thir, foznicatioun, vnclenes, wantonnes, ydolatrie, witchecraft, hettred, cõtentioun, emulatioun, wzaith, strik, seditioun, sectis oz hereseis, inuye, murther, dzounkinnes, gluttony and siclik, of the quhilk I tell zow befoze as I haif tald zow in tyme bygane, that pat quhilk dois siclike deidis sall nocht optene & get the kyngdome of God.

Ephe.v. The thzid place is wzittin to the Ephesianis: Hoc autem scitote intelligentes, quod omnis fornicator, aut immundus, aut auarus, quod est idolorũ seruitus, non habet hereditatem in regno Christi et dei. Knaw this and vnderstand, that na huirmaister oz foznicatour, na vnclein persone oz cowatous (quhilk is ye wyzschippar of ydollis) hais heretage in ꝑ kingdom of Chzist & of god.

Now tak tent O thow lycherous man and woman how the Apostil sanct Paul placis and settis foznicatouris & lycherous men & wemen in the first place of all thame that salbe excludit and put fra the kingdome of heuin. Thairfoz O chzistin mã lat eutrmair the wechtie cõmand of sanct Paule sound in thi eris, quhen he sais:

Fugite

Fugite fornicationem. Fle fornicatioun. Gyf 1. Cor. 6.
pow speir at me, how may I fle fornicatioun? Trew
ly, quhen thow fleis fra all thai thingis quhilk
ar the occasionis of fornicatioun fosteris and kepis
a man or a woman in fornicatioun, as is vaine, ydil
and lychorous thochtis & vncleyn desyris of carnal
lust and plesour. Gluttony and all excess in eitting
and drinking, all ydilnes of the body with lang sle-
ping, all company of wantone, lycht and lychorous
personis, all foule wordis and vnhoneſt talking.
That thir ar the occasionis, nurissing & vphalding
of ye syn of lychorie it is plainly schawin in the xvi.
cheptour of the Prophet Ezechiel, quhair it is said
to the peple of Israel: Hec fuit iniquitas Sodome Fze. 16.
sororis tue, superbia, saturitas panis, ocium ipsius
et filiarum eius. This was the iniquitie, that is to
say, ỳ occasionis of wickitnes of Sodome thi sister,
pryde, welth of meit & aboundance, and the ydilnes
of hir and all hir dochteris. In thir wordis ze may
vnderstand plainly, that suppose Sodoma with ye
laik of the citeis was vtterly destroyit for the syn of
the flesche abhominabil and nocht to be spokin, zit
the special occasionis quhilk inducit & brocht paine
to the vse of the same syn, was pair pryde, pair glu-
tony & pair ydilnes. Sa ze may se pat it is trew pat
the wisman sais: Qui amat periculum in illo peri- Eccle. iii.
bit. He pat lufkis the perrel mone peris in ye same,
that is to say, he pat will do ony thing quhilk is the
occasioun of syn, he mone needis fall in the same syn
and sa finally peris except he amend his lyfe be trew
penance. And sa conclude that na man can eschew
fornicatioun except he fle the occasionis of ye same.

Now

Special re vvardis promiſſit to the keparis of this com mand.

Now laſt of all quhat ſpecial rewardis God giffis to all thame quhilk leiuis ane chaſt lyfe, the ſame Apoſtil declaris in the ſame place afore allegite: An neſcitis quoniam membra veſtra, templum ſunt ſpirituſſancti, qui in vobis eſt, quem habetis a deo & non eſtis veſtri. Empti eſtis precio magno, glorificate et portate deum in corpore veſtro. Knaw ze

1. Cor. 6. nocht that zour bodeis is maid the tempil of ȳ halie ſpirit quhilk is in zow, quhome ze haif giffin to zou of God, and ar nocht zour awin ſeruandis. Ze ar bocht wᵗ ane greit pryce, that is to ſay, with the blud of ye immaculate lame our ſaluiour Chriſt. Tharfor, magnifie & beir God in zour body, be ane clein and chaſt lyfe. Quhat greiter gift may God gife to man, than to gife to him the haly ſpirit. Quhilk be his ſpecial grace, wyrkis all gudnes in vs, mouis vs to gud, gydis our hartis be lufe, and gif we expel him nocht fra vs be ſyn, he wil bring vs fynally to ȳ glorious kingdom of heuin, quhairto he bring vs quhilk hais bocht vs with his pryceious blude. Amen.

The ſeuint command.

The xx. Cheptour.

Exo. xx. The ordour of ye ſeuint cō mand.

NOn furtum facies. Thow ſall nocht ſteil or commit theift. Quhat is the ordour of this commande? Efter that God our law makar, in the fift command hais forbiddin all iniuris anent thi nychbouris perſone, & in the ſaxt command forbade all iniuris anent thi nychbouris wife, heir in the ſeuint

ſeuint command, he forbiddis al iniuris anent thy nychtbours geir. Quhat is the perfectioun of vertew, quhilk God requiris to ỳ rycht keping of this cõmande? To be lyberal of thy awin geir at thy power, to gyf thame almous, quhen thay mister, to len yame gladlie, quhen thay wald borrow wout hope of wynning or of ocker, for ſa our ſaluiour biddis the do, ſaying: Qui autem petit a te, da ei, & volenti mutuare a te, ne auertaris. Gyff to hym that aſkis, and fra hym that wald borrow, turne nocht awaye. Et ſi mutuum dederitis, his a quibus ſperatis recipere, que gratia eſt vobis? Nam et peccatores peccatoribus fenerantur, vt recipiant equalia, verumtamẽ diligite inimicos veſtros, benefacite, et mutuũ date, nihil inde ſperantes, et erit merces veſtra multa, et eritis filii altiſſimi, quia ipſe benignus eſt ſup ingratos et malos. Gyff ze len to thame of quhome ze hope to reſaue, quhat thank haue ze thairfor? Ffor hymnars alſa lẽnis to ſinarȝ ỳ yai mai reſaue als mekle agane, bot rather luke ze zour emymeis, do gud & len, lukand for na vantage thairof agane, ſa ſall zour reward be gret, and ze ſall be the chyldreing of the hieſt, for he is kynde, euin to the vnthankfull & to the euyll. To be ſchort in this mater, our Saluiour techis playnlie, in ỳe parabyl of the ryche Glutone, & pure Lazarus, that a man or woman quhilk bes warldlie geir, & may gyf to the pure, in tyme of thair myſter and wyll nocht, that thay ar worthy to be condampnit to the fyre of hell. And at ỳe latter dai of extreme Jugement, he ſal gyf poſſeſſioun of the kyngrik of heuin to al thaim that in tyme of yis

The rycht keping of yis cõmãd

Mathei. 5 Luce. 6.

Luc. 16.

Math. 25.

lyfe was content to exerce and vse the werkis of mercy to the puir, and on the other partie, he sal condemne to the fyre of hell, all wyckit men and weimen quhilk ar vnmercyfull to the puir.

Be this cõmand also we ar warnit to eschew al ydilnes, & to be occuppit in lesum & profitabil labour, nocht only that we may thair with wyn trewly a leiuing to our self, bot also pat we may be abil to help ỹ puir in tyme of pair neid, accor-ding to the wordis of S. Paule befoire rehersit.

Quha brekis this cõmand.

Quha brekis this command? Trewly sa mony men and weimen brekis this command, that thai ar few of all degreis and estatis that can excuse thame fra thyft, othir priuatly or pertly, plainly or cllis vnder colour. First, all theiffis quhilk quyetly and wrangously takis memmis geir fra thame agane thair will: Vedete ne forte furtiuus sit (hedus) reddite eum dominis suis, quia non licet nobis, aut edere ex furto aliquid, aut contingere. Take tent (sais Tobias to his wife) pat the kyd be nocht stowin, for it is nocht lesum for vs to eit or to twiche ony stowine thing. Secundly, al reffaris quhilk wrãgously & oppinly with vi-olence spulzeis vther men of pair geir, quhiddir it be be land or see. Of quheme sanct Paul sais thus: Fures et rapaces regnũ dei non possidebunt. Theiffis and reffaris sall nocht get possessioun of the kingdome of God. And for als mekil as the Apostil sanct Paule sais: Non solum qui ea faciunt, sed etiã qui consensiunt facientibus. That

Theiffis.

Tobi. 2.

Reuaris.

2. Cor. 6.

Recettars

Roma. 1.

nocht

nocht only thai that dois euil ar worthie of the deade, bot alſo thai that conſentis to the doaris.

All princis & temporal magiſtrattis quhilk giffis cõmand, licence, help, counſel and fauour to ony ſiclike reffaris be land or be ſee, or may ſtop yame and wil nocht, may be comptit as reffaris befoire God, and breikaris of this cõmand. Sa it was ſaid to Joſaphat king of Jewrie: Impio prebes auxilium, et his qui oderunt dñm amicitia iungeris. Thow gyffis help to ane wicket man, & is ionit in freindſchip with yame pat hettis God. To ſiclyk princis God ſais thir wordis, quhilk pai ſuld tak tent to: Principes tui infideles, ſocij furum. Thi princis ar vnfaithful, marrowis to theiffis. Alſo gif kingis or princis other excede and is exorbitant in taking of taxis fra thair peple, or ſpendis nocht the ſame taxis iuſtly apon the neceſſary defence of the cõmon weil, pai can nocht excuſe yame fra breking of this command. Princia. 2 Para.19. Eſaie.1. Secundly, all Jugis temporal or ſpiritual, quhilk ſellis iuſtice and iugement that aucht to be giffin frely, ar tranſgreſſouris of this cõmand: Nec accipies munera que etiam excecant prudentes, et ſubuertunt verba iuſtorum. Thow ſall nocht (ſais God) reſaik rewardis or buddis quhilk blindis the prudent men, and ſubuertis and puttis doune ye wordis of iuſt men. Non accipies perſonam, nec munera quia munera excecant oculos ſapientum, et mutant verba iuſtorum. Iugis. Exo.xxiii. Deut.xvi.

And agane thow sall nocht except in Iugemẽt ony mannis persone, nor resaue rewardis, for rewardis blyndis the eine of wyisemen, and chengeis the wordis of Iust mẽ. Thridlie, na les is the syn of Prin-

Patrons of beneficis.

ces, Lordis, Bischoppis, and vthir Patronis spirituall & tẽporall, quhẽ thay puid & promouis ony vnworthy and vnqualifeit man to ony dignitie & benefice in the kirk, for luke of temporall geir to thair awin auantage, or of ony vthir freind or fremmit. Quhy sulde nocht that be callit theift, quhilk is geuin for luke of geir, that suld be giffin frelie for the luke of God and in respect of leirnyng and vertew?

Cõmittars of sacrilege.

Fourthlie al Sacrilege is agains yis commãd, quhen ony thing ordanit to the honestie & cõuenient mynistratioun of the Sacramentis and seruice of God, is stowin and reft out of the kirk.

Hurtars of ye cõmon weill

Fyftlie, al thay that defraudis or spoulzeis the cõmon geir, agains the cõmon weill for luke of thair awin priuate and singulare weill.

Vsuraris. Luce. 6.

Sartlie, all vsuraris & ockrers synnis agains this cõmand yat wil nocht len thair geir frelie, bot makis conditione of ocker, agains the cõmand of Christe.

Defraudaris of seruãdis vvagis. Iacobi. 5.

Seuintlie all thay quhilk hais seruandis or work men and wyll nocht pay thaim thair fee or waige, accordyng to cõditioun & thair deseruyng, quhilk synnis sanct Iames sayis, cryis vengeance before God.

Strykaris of vnlauchful cõnzey

Twchtlie all thai that strykis cowrze of vnlauchful mettall, quhair throuch the cõmon weil is hurt and skaithit.

Certane marchãds

The nynte, all Merchandis that sellis corruppit & euyll stufe for gude, and gyf thay or ony vthir in bying or selling, vse desait, falsate,

periurie

parlurie, wrang mettis or weychtis, to the skaith of thair nychtbour, thay cõmitt gret syn agane this cõ mand. Nother can we clenge fra breakyng of this cõmand all kyndis of craftis men, quhilk vsis nocht thair awin craft leillalie & trewlie as yai suld do. ☞ Laste of al, we can nocht, nor suld nocht excuse benefecit mẽ fra breakyng of yis command, quhilk reffauis the Patrymonye of Christ (that is to say) teindis and offeryngis fra the christin pepil, ze sum tyme mair largelie than thay suld do, & wyll nocht mynister agane to the peple ye word of God, for the fude of yair saulis, the haly Sacramẽts for the consolatioun of thair saulis, & wyll gyf na parte of thair benefice, for ye sustentatioun of pure peple within thair paryschyng. For doutles thay ar bot dispensatouris or stewartis of the same, to be distru bit to thaim self sa far as that myster to thair honest sustentatioun, & also to the pure peple of yair awin perrochyne in speciall, and in reparatioun of thair queir quhen it nedis. Also nocht only yai brak yis command quhilk stelis, reiffis, or committis ocbir, quhay begylis men with fals met or mesour, quha sellis fals rottyn merchandyis, bot also thay that be falset, optenis vbir mẽnis heretage or takis vp thair rentis, quha that payis nocht seruandis & lau borous mẽ thair feis. All wrechis ȝ wyl be ground tyche incontynent, quhay be fraud, falset, and gyle twynnis men and thair gere, quhay may keip thair nychtbour, fra powertie and myschance and dois it nocht. Quhay takis ouer sair mail, ouer meikle ferme or ony blake maillis, fra thair tennands, or put

Certane craftis mẽ.

Certan be nefiit men

Certan gẽ tyll men.

Takars of ouir mekil mail or ferme.

gis

tis thair cottaris to ouir fair labouris, quhair ehzow the tenentis & cottaris is put to herschip.

Quha inuies his nychbouris gud foztune, ouir bys him oz takis his geir out of his hãdis with fair hechtis, oz pzeuenis him, oz beggis him at his marchandis hand. All thir abone reherfit bzekis pis command & ar comptit theiffis befoze God.

The xxi. Cheptour.

Commitearis of fymony.

HEir we may nocht lauchfully leiue out yame yat cõmittis fymony, quhilk without dout expzeffly fynnis aganis this cõmand. Quhat is Symony? It is a diligent will to by oz fel ony fpiritual thing oz ony vthir thing yat is annexit to fpiritual thingz. Quharfoze, thai that bys oz fellis the grace of God oz ony fpecial gift of the halye fpirite, as Symon Magus wald haif bocht and Gezi fald, yai cõmit plaine Symony. Quha fa bys ony of the feuin facramentis likwais committis plaine fymonye. Nochtheles a puir pzieft quhilk fais Mes oz miniftaris ony other facrament, may tak filuer, nocht as a pzice of the facrament, bot as ane conuenient fee to his neceffarie fuftentatioun. Foz gif he haif intentioun to fell the facrament, he committis fymony, bot nocht gif he intende allanerly to tak his neceffary fuftentatioun according to the ozdination and appzeuit cuftome of the kirk, nocht haifand vthirwais to leiue vpon. Wairatour thai that giffis

ony

ony benefice of the kirk, specially gif it haif cure & charge of saulis, for ony siluer or siluer worth that commit oppin symony. Attour, gif a patrone of a benefice quhidder he be temporal mã or spiritual, gif he gife a benefice to his nerr kynnis man or ony vthir freind, suppose he be qualifiet, zit and he gife it vnder a conditioun that the resaitfar of the benefice sall prouide a leiuing for the freindis of him that is giffar of the benefice, in sa giffin he committis plaine symony. And mekil mair failze that aganis this command and incurris the spot of symony, that giffis or takis ane benefice in keping to vtheris. And yat giffis ane benefice with sick cõditioun that the kepar of the said benefice sall haif bot ane sober pensioun, that the giffar of that benefice may get in the laik to thame selk and yair kething. Nother may we leik out Iugis tẽporal and spiritual, quhilk sellis iustice & iugement that aucht to be frely giffin, or yai yat procedis nocht ordainly and spedfully in execution of iustice, can nocht be excusit fra breking of this cõmand, for to thame it is said: Iuste quod iustũ est exequeris. Thow sall execute iustice iustly. Of Iugis and vthir men of ye lavv. Deut. 16.

How mony maner of wayis may iustice be peruertit and vniustly execute be Iugis & vthir officiaris of the law? Four maner of wayis. First be hettrent and malice quhilk that beir aganis ony man.

Secundly for feir to displese ony gret man or ony warldly freind.

Thridly

Thridlie for lufe of ony temporall geir. And fourtlie for carnal affectioun of thair freindis. Beane or ma of thir four maner of wayis iustice is oft tymes nocht trewlie and lauchfullie executit. And specialle Aduocatis, Procuratours, & Scrybis, quhidder thay be of temporal court or spirituall, brekis pis command twa maner of ways. First quhen yai tak wagis to procure or defende a cause, quhilk yai ken is vnlauchfull & aganis Iustice. Secundlie, quhen for thair wagis thay tak on hand ane lauchfull cause, bot for lucre of geir thay differ and puttis of the executioun of Iustice, fra day to day, and oft tymes fra zeir to zeir to the gret skaith and herschype of thaim quhilk bes ane rycht actioun of the pley. All thay that fyndis ony tynt geir gold, syluer or ony vther thyng and knawis or may knaw with diligent spering quhay awe the same tynt geir and wyl nocht restore it & gyf it agane to ye trew awner, thay ar theifis & brekis this cõmand. Lykwayis al thai brecbis this cõmand, quhilk wyl nocht pay, thair dettis quhen thay may and suld pay thaim. Quhasaeuir payis nocht thair teindis dewlie and haillellie as thai aucht to do, thai cõmit theift & brekis pis command. All executouris quhilk takis on hand to fulfyll the last wyll of ony man or woman & wyl nocht pay the dettis of ȳ dede & vther legaceis, wyll nocht helpȳ freindis of ȳ dede nor do deidis of cheritie and suffragis of the kirk for ȳ saule departit, conforme to the deddis wyll and ordinance, thay greuouslie dysplcis God, be the transgressioun of pis command & may be comptit befoire God (nocht

Quhay sa fyndis oni thing & restors it not

Quha vvyl nocht pay yair dettis

Quha vvyl nocht pay yar teinds treulie.

Executors of testamẽtis.

only

only theiffis bot oppin reffaris. All Medicinaris and Chirurgeraris quhilk is nocht expert in thair facultie, and zit will tak on hand to cure ony man or woman fra seiknes quhilk thai can nocht do, takād wagis largely fra the same seik personis, yai commit thift aganis this command. Lykwais all Pottingareis quhilk takis siluer for cuil & rottin stuke and droggaris can nocht be excusit fra committing of thift. Thus in the same seuint command almychty God forbiddis all iniust and vnlauchful taking, getting & keping of vthir mennis geir. And be the contrare God commandis that all transgressouris & brekaris of yis seuint command afore reherlit, with al yir power suld mak hail restitutioun of thair wrangous and vnlauchfull gottin geir, for it is ane common and trew saying of sanct Augustine: Peccatum non dimittitur, nisi ablatum restituatur. The syn is nocht forgiffin, except the wrangous geir be restorit. And gif sa be yat thow may nocht restore in deid and incōtment, at the leist thow suld haif ane guid will and purpose to restore thi wrangous geir quhen, thow sal be abil.

Medicinaris and Chirurginaris.

Pottingaris.

It is Gods command to mak restitutioun

Now will we spek of the panis quhilk God almychty schawis to ye brekaris of yis command, and of rewardis quhilk he hais promissit to the keparis of the same. Albeit, that in the law of Moyses the punitioun of theiffis was restitutioun, sumtime of twyis als mekil, sum tymes of four tymes als mekle, sumtime v. tymes als mekil, as was schawin, zit in the new law Princis and ciuile Magistratis punis nocht quhen that punis theiffis and reffaris

Commination of panis aganis the brekaris of this cōmand.

with the deade, for that haif auctoritie giffin to thame be God to beir a sweird, that is to say, to punis with the deade all perturbatouris of the commoun weil, sa yat yai procede efter the ordour of iustice according to thair ciuile law and laudabil custome of thair countrie. And of the spiritual paine that fallis apon cowatous men and

1. Timo. 6 wemen sanct Paul sais thus: Qui volunt diuites fieri, incidunt in tentationem & in laqueum diaboli, et desideria multa, inutilia et nociua, qui mergunt homines in interitum et perditionem. Radix enim omnium malorum est cupiditas, quam quidem appetentes errauerunt a fide, et inseruerunt se doloribus multis. That that will be riche, fallis into temptatioun, and in the gyrne of the deuil, and to mony vnprofitabil & noyfum desyris, quhilk drownis men into distruction & dãnatioun. For cowatousnes is the rute of all euil, quhilk quhilsum men desyrit, that erreit fra the faith, & brocht thame self in mekil sorrow. And of thair payne eternal spekis S. Paul sayand amang ȳ lait of

1. Cor. 6. misdoaris: Neq; fures, neq; auari, neq; rapaces, regnum dei possidebunt. Nether sall theiffis, nor cowatous men, nor reffaris possesse ȳ kingdome of God. Becaus Achan in the distructioun of

Iosue. 7. Hierico, tuk certane geir that was forbiddin be the special command of God, a cloke of silk bercal fyne, twa hundreth sycles of siluer, and ane meiwand of gold, he was stanit to the deade. Saule the king of Israel was reprouit of God,

and

and tynt his kingdome, quhairof ane cause was his cowatousnes, quhilk he had to the spulze of Amelech, quhairfor Samuel said to him, quhy hard thow nocht the voce of our Lord, bot is turnit to the spulze? thais done euil in the sycht of our Lord? Gehezi the seruand of the Pro- phet Heliseus, was strikin with lipper, because he tuk certane giftis fra Naaman the prince of Syria, quhilk Heliseus his maister refusit, be- cause it was neuer lesum to sell the spirituall gift of God. And this exemple is writtin in detes- tioun of symony. Judas lykwais throch cowa- tousnes said our saluiour Christ quhen he said, quhat will ze gife me, and I sall deliuer him to zow? quhais end is discriuit in the Actis of the Apostillis, that he hangit himself, and birstit a sunder in the myddis. Quhen Symon Magus saw, yat be the laing on of the Apostillis handis the haly gaist was giffin, he offerit yame money and said: Gife me also yis powar, yat on quhem saeuit I put my handis, he may resaik the halie gaist. Then sanct Peter said to him: Pecunia tua tecum sit in perditionem, quoniam donum Dei ex- istimasti pecunia possideri. Perisch thow with thi money, because thow thinkis, yat ȳ gift of God may be optenit with money. Wairouer, how gret and terribil vengeance God almychty hais takin on thame quhilk committis sacrilege, that is to say, that staw or reft ony thing hallowit or vnhallowit out of the tempil of God, or that a- busis ony siclyk.

1. Reg. 15.

4. Reg. 5.

Math. 26.

Actu. 2.

Actu. 8.

Dan. 5 We reid in the buke of Daniel, yat Belthasar king of the Caldeis, for abusing the hallowit veschellis quhilk his father Nabugodonosor brocht as a spulze out of the tẽpil of Jerusalem, was excedandly feirit with ane strange and terribil visioun, sitting at ane ryall bankit, quhilk he maid till a thousand of his nobillis, he saw the fingaris of ane hand writand thre wordis apon the wall anent him. Na mã culd reid yame or tel yair signification, bot Daniel allanerlie, quhilk rede thame thus: Mane, Thekell, Phares, and exponit thame thus. Mane, that is to say, God hais nowmerit thi kingdome & hais cõpletit and endit it. Thekell, yat is, thow art weyit in a ballance, and thow art funde to want wecht. Phares, as mekil to say, as thi kingdome is deuidit and giffin to the Medis and Persis. And the same nycht Balthasar the king of Caldeis was slane, and Darius the king of the Medis succedit in his kingdome. Breuelie, quhasaeuir hurtis yair puir nychbour doing ony skaith to yame, other oppinly or quyatly be ony kind of craft, falset or sutteltie, can nocht eschaip the rygorous punitioun of God, quhilk he schowis in the buke of Exodus sayand thus: Vidue et pupillo nõ nocebitis, si leseritis eos, vociferabuntur ad me, et ego audiam clamorem eorum, et indignabitur furor meus, percutiamq; vos gladio, et erunt vxores vestre vidue, et filli vestri pupilli. Ze sall nocht noy, hurt, or skayth a wedow, fatherles, motherles or ony fremdles mã or woman, for and ze hurt yame, that will cry to me, and I will heir thair crie, and I will take indignatioun

Exo. 22.

ſtoun at zow, & ſall ſtryk zow with the ſweird, & zour wyfis ſalbe wedowis, & zour ſonnis ſalbe fatherles.

Lat all gentilmen quhilk hais tenentes and cottaris vnder thame tak tent to thir wordis. Lat all Medicinaris, Chirurgeanis, and Pottingareis quhilk takis on hand to help ſeik or ſair men, tak tent to thir wordis, lat all Gryntaris, Stewartis, Chamyrlandis, and al kind of craftesmen tak gud tent to yis comminatioun of God.

The xxii. Cheptour.

QVhat rewardis ſall thai get be the promis of god quhilk helpis the puir, gifand to yame almous according to thair powar for Gods ſaik? Trewlie thai ſall optene gret rewardis of God, temporal, ſpiritual, and eternal. Of the temporal rewardis it is writtin in the buke of Prouerbis: Honora dominum de tua ſubſtantia, et de primitiis omnium frugum tuarum da pauperibus, et implebuntur horrea tua ſaturitate et vino torcularia tua redundabunt. Honour our Lord with thi ſubſtãce or with thi warldly geir lauchfully gottin, and part of thi beſt geir gife to the puir, and thi barnis ſalbe fulfyllit with corne & frute, & thi wyne preſſis ſal flow with wyne. In thir wordis almychty God expreſly promiſſis ſufficient welth & fouth of warldly geir to all thame, quhilk for his ſake blythly giffis almous to the puir peple. And to this promis, all gredie cowatous men and wemen giffis na credit, quhilk trowis to want warldly geir to thair awin leuing, gif thai gife ony almous to the puir pepil

Promis of rewardis to the keparis of this command. Prouer. iii

according

accoꝛding as that may gike, & thairfoꝛ that gift
other litil oꝛ ellis na thing. Of thir ſpiritual re-
Eccle.29. ward, it is wꝛittin thus: Conclude elemoſynã in
corde pauperis, & hec ꝓ te exorabit ab omni malo.
Hyde thine almous in ꝑ hart of a puir body, pat
is to ſay, gike thine almous (but ony intentioun
of vaine gloꝛe) to the puir man and woman, and
that ſame ſall pꝛay foꝛ the to God, pat pow may
be deliuerit fra all euil. Alſo Tobias the elder
giffand exhoꝛtatioun to his ſonne Tobias the
ʒongar, reherſis gret ſpiritual rewardis, ſayand
Tobio.4. thus: Ex ſubſtãtia tua fac elemoſynã, et noli auer-
tere faciem tuam ab vllo paupere, Ita enim fiet, vt
nec a te auertatur facies domini. Of thi awin geir
gike almous, & turne nocht thi face fra ony puir
man, pat is to ſay, gif thow may nocht gike him
almous, at ye leiſt ſchaw to him a pleſand coun
tinans, and ſum taikin and ſyne that thow hais
compaciens on him. And ſa ſais Tobias, it ſall
cum to pas pat God ſal nocht turne his face fra
the. Syne Tobias techit him the rewle of
diſcretioun, quhilk men ſuld vſe in gifking of
almous, ſayand thus: Quomodo potueris ita eſto
miſericors, ſi multum tibi fuerit, abundanter tribue
ſi exiguum tibi fuerit, etiam exiguum libenter im-
partiri ſtude. Euin as pow may, ſa be thow mer-
ful, and pow haif mekil warldly geir gike mekil
almous, and gike thow hais bot lytil warldly
geir, apply thi mind to gike alſa lytil almous w
blythnes. And laſt of all he ſchawis the gret re-
wardis that ſalbe giffin foꝛ geuing of almous:

Premium

Premium enim bonũ tibi thesaurizas in die necessi- Tobi.4.
tatis, quoniã elemosina ab omni peccato et morte
liberat, et non patietur animam ire in tenebras.

Thow sall gadder and prouide to thi self a tresour,
quhilk sall be gret reward geuin to the in the day
of necessite, that is the day of iugement, for almous
deliueris fra all syn and deade, and sall nocht thole
the saulis of the merciful men, to gang to the myrk-
nes of hel. And of thir eterna! reward our saluiour
expreslly speikis thus in the euangil of sanct Luke:

Facite vobis amicos de mammona iniquitatis, vt
cum defeceritis, recipiãt vos in eterna tabernacula, Luce.16.

Mak zour self freindis of zour wyckit mammone,
that is to say, mak the puir men and wemen zour
spirituall freindis be giuing of part of zour rychis
to thame, quhilk rychis oftymes is ane occasioun of
wyckitnes to warldly men and wemen, nocht be the
nature of the rychis, bot allanerly throw the affec-
tioun and abusioun of warldly men and wemen,
with zour rychis thairfor mak the puir men zour
freindis, that quhen ze sall depart of this warld yai
may resaif zow till eternal tabernaculis, that is to
say, to the glorious dwelling placis in the kingdom
of heuin. Gyf ze speir, how may puir men re-
saif the rychemen till heuin? We answeir, nocht
be thair awin power and gift, quhilk allanerly be-
lãgis to God, bot be thair intercessioun & prayaris
may optene the grace of God to riche men, quhair-
by thai may cum to the kyngdom of heuin.

All thir promissis afore reherssit is signifeit and
geuin vs to vnderstand be ane promis quhilk our
saluiour

ſalutour makis in the euangil of S. Luke ſayand
Luce, 6 thus: Dare et dabitur vobis. Gyfe, and to zow ſall be giffin. Menſuram bonam et cõfertam, et coagitatam et ſuperfluentem, dabunt in ſinum veſtrum. Ane gud meſure, preſſit doune & ſchakin to gidder and rumãd outr, ſal pai gif to zow into zour boſum. Be thir wordis, eftir the expoſitioun of certan doctouris is ſignifeit four kindis of giftis, quhilk almychty God giffis to thame that giffis almous for Gods ſaik. The firſt is temporal geir, quhil ar callit guddis of fortune, quhilk ſumtyme God giffis for doing the warkis of mercy, and this gift is callit gud or lauchful meſour.

The ſecund gift is of nature, as helth of body, quhilk ſũtyme God giffis for ỹ warkis of mercy, & is callit ane meſour preſſit doune, quhilk is largear met than the firſt, quhilk was ane lauchful met.

The thrid gift is encres of grace, quhilk oftymes God giffis to thame that ar mercyful, and this is largear met than was the ſecund.

The fourt is the gift of eternal gloze, quhilk is the greteſt gift of all the laif, and is ſignifeit be the met yat rynnis outr. Now it followis in the wordis of our ſalyiour:
Luce, 6 Eadem quippe menſura, qua menſi fueritis, remetietur vobis. With the ſame meſour quhairwith ze met to vthir, it ſalbe mettit agane to zow. For according as the deidis of cheritie corporal or ſpiritual is mair or les, ſa ſall the giftis of the ſame deidis, be rewardit mair or les. And this is largelie declarit be ſanct Paule ſayand thus to
2. Cor, 9. the Corinthianis: Qui parce ſeminat, parce et me-

ēet, et qui seminat in benedictionibus, de benedictionibus et metet Quhasa sawis litill, sall scheir litil alsa, and be that sawis plenteously sal lykwais scheir largely. It followis: Vnusquisq; prout destinauit in corde suo, nō ex tristitia aut necessitate, hylarem enim datorem diligit deus. Euery ane accoirding as he hais purposit in his hart, nocht displeisandly or be compulsioun, for God lukis a blyth giffar. It followis in the text of S. Paule: Potens est autem deus, omnem gratiam abundare facere in vobis, vt in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonū, sicut scriptum est, dispersit, dedit pauperibus, iustitia eius manet in seculum seculi. God is abil to mak zow riche in all grace, that ze in all thingis hauing sufficient to the vttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and geuin to the puir, his rychteousnes remanis for euir. 2. Cor. 9.

Thus we end the seuint command, exhortand all chrystin men & wemē, to keip yame self fra al maner of taking or keping of wrangous geir fra thair nychbour, and with thair awin geir, help all thame that mistaris, for Gods saik, knawin well that thai sall get reward temporal, spirituall, and finally eternal, fra the liberal hand of God, to quhome be all honour and gloire for euir and euir. Amen.

☞ The aucht command. ☜

The xxiii. Cheptour.

NOn loqueris contra proximum tuum, falsum testimonium. Thow sall nocht beir fals wit- Exo. xx.

The ordour of ye aucht cõmand.

ties aganis thi nychtbour. Quhat is the ordour of this command? This command techis the to do na skaith to thi nychtbour in his fame and name, nor hurt him with thi toung in his persone, his wife or his temporal geir. For nixt his lyfe, his wife and his geir, his fame is deraist to him, za as necessarie as ony of the laif.

The rycht keping of this cõmand.

Quhat is the rycht keping of this cõmand? Trewly, the vertew of yis cõmand is, to ordour and gyde thi toung in all thi wordis to the plesour of God & the profit of thi nychbour. Nocht to raise pley, nor to dowther men skaith, bot yow suld speik thi wordis to the help & gud gyding of thi nychbour. To labour for concord amang thame that ar fayis, to defend thi nychtbouris fame, quhen vtheris bakbytis him or defamis him. Schortly, that thi speche be trew and profitable to the heirars, and to thi brother, baith befoir his face and behind his back. All wordis of halie scripture yat byddis ȳ help thi brothers and nychtbouris gud name or fame, his rycht, his profite, and specially his saule heil with thi wordis, belangis to the trew vnderstãding and keping of this command.

To ye gud gyding of our toung ehre thingis ar necessary.

Quhasa wald ordour thair wordis and gyde thair toung to the plesour of God and edificatioun of thair nychtbour, mone leir to haif thir thre verteous conditionts that followis.

The first is to vse discretioun in all our speking, considerand alwais afoir we speik, quhat we

we ar to say, to quhome we spek in tyme and place conuenient, and because sik discretioun is a gift of God, we suld pray to God for it, sayand with the Prophet in the Psalme. Pone domine custodiam ori meo, et ostium circumstãtie labiis meis. Psal.140 I beseik the, O gud Lord, put a keping to my mouth, Lord I pray the gife me thi grace, quhairby I may dant and refrane my toung fra all vaine and euil wordis, and to spek allanerly gud wordis, with dew circumstance of resone. And the Apostil sanct Paule sais: Si quis in verbo non offendit, hic perfectus est vir. Iaco.iii. Gif a man offend or syn nocht in his worde, he is ane perfite man. Heir ze suld nocht vnderstand yat the perfectioun of a christin man standis onlie in gud gyding of our toung, for vndoutand, it standis principally in perfite luke and cheritie, as sanct Paule declaris to the Colosiens, sayand: Super omnia charitatẽ habete, quod est vinculum perfectionis. Coloss.iii. Abone all thingis haif cheritie, quhilk is the band of perfectioun. Nochtheles, gud gyding of the toung, is a special takin of perfectioun, and sa sanct Iames callis a mã yat synnis nocht in his toung, to be ane perfite man, for as mekil as he hes ane special takin of ane christin mannis perfectioun. And to gyde our toung with discretioun, sanct Iames exhortis vs be twa familiar exemples.

Iaco. iii. The first is of a brydil, sayand: Si autem equis frena in ora immittimus, ad consentiendum nobis, omne corpus illorum circumferimus. Behald (sais he) we put brydillis into the hors mouthis, that yai suld obey vs, and we turne about all thair bodie. Mekil mair suld we put the brydil of discretioun apon our toungis, to dant thame and cause thame to obey the command of God in thair speking.

The secund exempil is of ane rudder of a schip: Ecce naues cum magnæ sint, et a ventis validis minentur, circumferuntur autem modico gubernaculo, vbi impetus dirigentis voluerit. Behald also the schippis, suppose yai be large & gret, and dreuin with gret windis, zit ar yai turnit about with a verray smale Helme or Rudder, quhairto sæuir the schipmen will. euin sa the toung of man and womã suld be turnit be ye rudder of discretioun, quhairto sæuir the law of God will.

The thrid thing that suld moue vs to gyde our toung weil, is to considder of tymes quhat hurt and skaith cummis of ane euil toung, quhilk sanct Iames declaris in the place afore allegit, sayand thus: Ecce quantus ignis, quam magnã siluam accendit & lingua ignis est vniuersitas iniquitatis. Behald how gret a thing a litil fyre kendillis, and the toung is a fyre, quhilk sumtyme is ane occasioun of all wyknes. As it mycht be said plainely, as ane litil fyre may burne and distroy a gret nowmer of trees, gret houses, palacis and tounis, sa ane euil toung may kendil mekil euil, as stryf, contentioun and sedicioun, hereseis and scismis, to the distructioun of

mekil

mekil vertew, & mony verteous men. Jt followis: Lingua constituitur in membris nostris, qui maculat totum corpus, et inflammat rotã natiuitatis nostre, inflammata a gehenna. Sa is the toung set amang our membris, yat it defylit the hail bodie, and settis a fyre the hail course of our lyfe, and is it self set a fyre euin of hel. The sentence of thir wordis is this. The toung of man and woman is ane of the leist membris of all the bodie, quhilk gif it be nocht refrenit and dantit fra euil wordis be discretioun, may hurt and skayth al the hail bodie, for oft tymes the hail bodie is brocht to mekil cummer and payne, for the fait of the toung. Or be the bodie we may vnderstand the hail congregatioun and cumpany of the pepil, for as we oft se be experiens, ane euil toung bringis ane hail congregatioun or cumpany to mekil cummer and payne. Wairour, ane euil toung, specially of ane euil giffin counsellour, fals prechour or techar, may kendil ỹ hartis of men and wemen to hereſie and vthir synnis, and thairin to remaine fra the tyme of yair zouthede, to the tyme of thair auld, sa mekil euil may spring out fra ane euil toung. Gyf ze speir quha hais kendillit sa mekil euil in the toung of man and woman: Ze quha puttis sa mekil euil in the toung: Trewly, nocht almychty God, for he hais wallit and defendit the toung with tettane teith and twa lippis, to signifie that the toung suld nocht be hastie in speking, bot yat it suld speik with auisment and discretioun. Than quha hes kendillit sa mekil euil in the toung of man & woman: Verrailie the deuil of hel, quhilk

kendillis

kendillis the fyre of concupiſcence yat is in ous fleſch ſa mekil as he may, than the concupiſcēce kindillit, kindillis and prouokis the toung to ſa mekil euil. And heir we haif a cauſe to deploir and be ſorie for the malice of mony men & wemen, quhais toung is ſa euil, that apparandly it is incurabil, quhairin thai may be compti war of cōditionis than brutel beſtis or ſerpētis, according as ſanct James declaris thus: Omnis natura beſtiarum, volucrum et ſerpentum et ceterorum, domantur et domita ſunt a natura humana, linguam autem nullus hominum domare poteſt, inquietum malum, plenum veneno mortifero. All the nature of beſtis and byrdis, and of ſerpentes, & vther of the ſee, ar meikit and dantit be the nature of man, bot the toung of ſum men & wemen can na man dant, it is ane vntrewly euil full of deadly poyſone. As he mycht ſay: thair is na wyld beſt ſa wyld, thair is na foule ſa fors, na ſerpentis ſa peſtilent, na beſt of the ſee ſa cruel, bot be the ingyne, induſtrie & craft of man, thai may be dantit. Lyonis ar maid gentil and meik, Tygaris ar maid myld, Drachonis ar dantit. Eliphantis mak ſeruice to mā, Cockatryces ar brocht in ſubiectioun, ſerpentis ar tamit, Ernys and Eglis ar maid familiar to the hand of mā, bot the euil toung (of ſum men and wemen) may na man dant. And quhy? Becauſe it is ſa wyld, yat it will nocht be rewlit, it is ſa ful of poyſone, that na medicine of gud counſel can help it. Thus be gud conſideratioun of the gret hurt & ſkaith

Iaco. iii.

ſkaith that cummis of ane toung, we ſuld leir to refrein our toung with diſcretioun.

The thrid thing that cauſis a man or a womã to haif a gud toung, is reformation of our hart or of our mynd, for as our ſaluiour ſais in the euangil of ſanct Mathew: Progenies viperarum, quomodo poteſtis bona loqui cum ſitis mali? Ex abundantia enim cordis os loquitur. O ze generatioun of ſerpentis, how can ze ſpeik gud, quhen zeiour ſelfis ar euil: for of the abundance of the hart ỹ mouth ſpekis. Bonus enim homo de bono theſauro profert bona, et malus homo de malo theſauro profert mala. A gud mã, out of the gud treſour of his hart bringis furth gud thingis, & ane euil mã, out of his euil treſour brĩgis furth euil thingis. Be thir wordis of our ſaluiour, it is manifeſt and plaine, yat na mã can ſpeik gud wordis to the pleſour of God and edificatioun of thair nychtbour, except that he haif ane gud hart or mynd indewit and annoynit with faith and cheritie. Quhairfor O chriſtin man, & yow wald refrein thi tong fra all euil wordis quhilk thow ſpekis aganis God & thi nychbour, thow mone haif in thi hart the trew lufe of God and thi nychtbour. Quha brekis this command: Specially yat that beris in iugement fals witnes. Fyrſt that offend almychty God quhais veritie that denye and forſakis openly.

Reformatioun of our hart is neceſſary to ye gud gyding of our toung Math. 12.

Brekaris of the viii. command

Secundly, that offend the Juge, fra quhom yai ſyle & hyde the veritie. Thridly, yai offẽd and hurtis the perſone yat is accuſit, quhom be ꝑſone of thair fals wytnes, that condemne als

Iſodorus.

mekil as lyes in thame and haldin to reſtitutioun of all hurtis. And be this ze may conſider plainly, how greuous a ſyn it is to bear fals witnes.

Wairour, thai ſyn aganis this cõmand, quhilk dois wrang to yair nychbour in iugemẽt, quhidder yai be Iuge, Scribe, Aduocat, fals witnes, partie, or ony ſiclike, quhilk oppreſſis thair nychbour be fallet in iugement, or will nocht ſay ꝑ veritie quhen thai ſuld ſay it, quha be falſat and leſingis, puttis yair nychbour to ſorow or ſkaith. All flatteraris, ſcornaris of men, fals accuſaris and bakbytaris, quha giffis reidly eris to bakbytaris, foſtaris the ſame and repreuis thame nocht. And quha interpretis nocht all vther mennis indifferent wordis & deidis to the beſt face, quhen thai may be weil tane. Quha diſſimillis to ſchaw the veritie quhen he is obliſſit to ſchaw it be neceſſitie and for ye gud of his nychtbour. Is yair ony paine or punitioun exprimit in the ſcripture aganis yame yat brekis yis command, be ſpeking of euil wordis? Zis trewly. Firſt to ſpeik in general, the wiſman ſais: Qui cuſtodit os ſuum, cuſtodit animam ſuam, qui autem inconſideratus eſt ad loquendum, ſentiet mala. Pro. xiii. Ye yat kepis his mouth, kepis his ſaule or his lyfe, bot he yat ſpekis without cõſideratioun and auiſment, ſal feil trubil and paine. And to ſpeik in ſpecial, the wiſman ſais: Teſtis falſus non erit impunitus. Pro. xix. Ane fals witnes ſal nocht be vnpuniſſit. Agane he ſais: Teſtis mendax peribit. Pro. xxi. A leand witnes ſall periſch. Alſo ꝑ ſame wiſman, reherſand ſax thingis quhilk God hettis, be rekins amang yame a mã yat beris fals

The punif ſioun of thame yat brekis yis command

Pro. xiii.

Pro. xix.

Pro. xxi.

Pro. vi.

fals witnes, and ſpekis leſingis. Ane exemple ze may tak in ye buke of Daniel, of ye twa lycherous Jugis quhilk falſly accuſit that honeſt and chaſt matrone Suſanna, bet and fals witnes aganis hir, for the quhilk, be the rychteous iugement of God yat wer ſtanit to the dead. Dani. xiii.

Alſo the wiſman ſais: Abominatio hoim detractor. Pro. xiiii.

Ye that is a bakbyter is abhominabil till all gud men. And ſanct Paule in the firſt to the Romans, reherſand yat ſynnaris quhilk is worthy the dead eternal, puttis amang thame detractouris, bakbytaris or ſclanderaris, ſayand: Detractores deo odibiles. Bakbytaris (ſais he) ar hettit of God. Roma. i.

Alſo the wiſman ſpeikis of thame yat ar quyſperaris, rowkaris & rounaris on this maner: Suſurro inquinabit animam ſuam, et in omnibus odietur. Eccle. xxi.

A rowkar and rownar, ſall fyle his awin ſaule, & ſal be hettit of all men. Ecclesiaſticus. Eccle. 28.

Mair ouir he ſais: Suſurro, et bilinguis maledictus erit, multos enim turbauit pacem habentes. A man or a woman that is ane rowkar and doubil toungit, is curſit and wariit, for ſiclik ane perſone hes put mekil trubil amang men & weimen, quhilk afore was at peace. Eccle. 28.

And to be ſchort with zow, our ſaluiour declaris this mattir in few wordis, ſayand thus: Dico autem vobis, quoniã omne verbum ocioſum, quod locuti fuerint homines, reddant rationem de eo in die iudicii. Bot I ſay to zow, that ilkane idil word, quhilk men and weimen ſpeikis, thairof thai ſall gife ane compt in the day of iugement. Math. xii.

Now ſene we mone gife ane compt to God in the day of iugement, of all our ydil wordis quhilk ar

vaine and vnprofitabil till vs and our nychtbour, mekil mair it followis, yat we mone gife ane compt of all our euil wordis, blasphemous wordis, backbyting & sclandering wordis, lycherous wordis, mmuous wordis, treful, prydful and malicious wordis with sicklike. Quhat will ze mair? as it followis be the wordis of our saluiour: Ex verbis tuis iustificaberis, et ex verbis tuis cõdemnaberis. Thow sal be iustifeit be thi wordis, gif yai be conforme to the law of God, and spokin of ane gud mynd, & thow sall be condemnit for thi wordis, gif thai be aganis the law of God, and spokin of ane euil mynd. And sa it is nocht difficill to ken how God almychty rewardis yame yat spekis gud wordis, with ane gud mynd. The wisman sais: Qui custodit os suum, et linguam suam, custodit a tribulatione animam suã. Pro, 21. He that kepis his mouth and his toung, kepis his saule or his lyfe fra trubil. And the Prophet king Dauid sais in the Psalme: Quis est homo qui vult vitam, et diligit dies videre bonos? Quhat is the man that wald haif life, and luffis to se gud dais? To this questioun he answeris and sais: Prohibe linguam tuã a malo, et labia tua ne loquantur dolũ Refraine thi toung fra spekin euil wordis, and stop thi lippis that thai speik na dissait. In thir wordis the Prophet techis, that commonly be gud gyding of our toung, we may cum to mekil rest and tranquillitie, nocht only to be had in this temporal lyfe, bot also in the lyfe to cum, quhilk we luke for in the kingdome of heuin, quhilk he grant vs, that bocht vs with his precious bludе. Amen.

The reuardis of ehame yat kepis this cõmand. Psl, xxxiii.

☞ The nynt command. ☜

NOn concupiſces vxorem proximi tui. Thow ſall nocht cowet thi nychbouris wyfe. Exo. xx. Deut. 5.

☞ The tent command. ☜

The xxiiii. Cheptour.

NOn domum, non agrum, non ſeruum, non ancillã, non bouem, non aſinũ, nec vniuerſa que illius ſunt. Exo. xx. Deut. v.

Thow ſall nocht cowet thi nychtbouris houſe, nor his croft or his land, nor his ſeruand, nor his hyir womã, nor his Or, nor his Aſſe, nor ony vther thing, quhilk pertenis to him. How kepis thir twa laſt cõmandis ordour with the laik? Men mycht trow that thai had kept the laik of the commandis, quhen thai had nocht oppinly brokin thame in deid, as the Jewis traiſtit that thai fulfillit yai twa commandis quhilk forbad adultery and thift, gif yai had nocht committit ſiclik in deid. God thairfor be his ſeruand Moyſes, to put away yat errour fra the Jewis and al vther men and wemen, he ſchawis thame be thir twa laſt commandis, yat thai ſynnit than to, quhen thai deſyrit thair nychtbouris wyfe, or watchit and waitit be wylis for yair geir. Amang the Jewis maiſteris had power apõ thair bond ſeruandis bodeis, as apon thair beſtis, quhairfor the bond men and wemen was comptit amang thame part of thair poſſeſſioun or temporal geir. Attour, amang the Jewis it was tholit for the hardnes of thair hart, that a man mycht put away his wyfe for ony deformitie. Sa, and a man

mycht haif lauchfully luffit his nychtbouris wyfe, he mycht a filchit ane cauſe to his wife, to put hir away & tak ane vther, or ſche alſo quhen ſche deſyrit ane vther, wald mak faltis to hir huſband, to get hir leif. Sa mycht thai fynd mony ſuttill inuentionis to get vther mennis wyffis, houſis, landis, geir, ſeruandis & beſtis, quhairfor to ſchawt ſame, that to deſyre ſiclyke was nocht lefull, ſuppoſe thai had nocht gotin thair purpoſe in deid, thir twa commandis wis giffin. Ar thir twa laſt commandis expremit in the haly ſcriptures? Ze, our ſalutour expouns the nynt command, ſayand thus: Ego autem dico vobis, quia omnis qui viderit mulierem ad cõcupiſcendũ eã, iam mechatus eſt eam in corde ſuo. Bot I ſay to zow, quhaſaeuir beholdis ane vther mannis wyfe, ✠ to deſyre hir, he hais cõmittit adultery with hir ellis in his hart. And as ſanct Peter the Apoſtil ſais: Oculos habentes plenos adulterii. Thai hauf thair eyne full of adultery. Quhair is the tent expouit? In the Euangil of ſanct Mathew, quhair our ſalutour ſais thus: Nõ poteſtis deo ſeruire et mãmone. Ze may nocht ſerue God & Mammon. Ideo dico vobis, ne ſoliciti ſitis anime veſtre quid mãducetis, neq; corpori veſtro quid induamini. Thairfor be nocht carefull quhat ze ſal eit or drink. And agane he ſais: Soliciturdo ſeculi iſtius, & fallacia diuitiarũ ſuffocat verbum, et ſine fructu efficitur. The carefulnes of this warld and the deſaitfulnes of riches, ſmoris the word that it beris na frute.

Deut. 24

Math. 5.

✠ or ony other womã by his awin wife

2 Peter. 2

Math. 6.

Math. xiii

Quhat

What is the rycht keping of thir twa commandis? To haif ane cleir ee, and ane clein hart. A cleir ee, is the rycht iugement of reasone, and intentioun of our mynd, quhilk sald derect, ordour & gyde all our deidis to be doine to the plesour of God and profit of our nychboue, according as the Apostil techis sayand: Siue ergo manducatis, siue bibitis, vel aliud quid facitis, omnia in gloriam dei facite. Quhiddir ze eit or drink, or do ony vther thing, do all to the honour and gloir of God. And agane: Omne quodcunq; facitis in verbo aut in ope, oia in noie dñi nostri Iesu Christi facite. All thingis quhatsaeuir ze doin word or deid, do all in ỹ name of our Lord Jesu Christ, yat is, quhen ze speik ony gud word, or dois ony gud deidis, lat zour intentioun be, to do yame, nocht to zour awin gloir and singular profite, bot principally to ỹ gloir of God. Our saluio ur declaris this in the Euangil, in the deidis of almous, praying and fasting. Of this ee of our intentioun, our saluiour sais thus: Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequã, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est tenebre sunt, ipse tenebre quante erunt?

The rycht keping of thir commandis.

1. Cor. 10. The cleir ee of our intẽtioun to God.

Colos. iii.

Matg. 6.

Thi ee is the lycht of thi body. Gyf thi ee thair be simpill and clein all thi bodie sall be full of lycht, bot and gyf thine ee be wykit, all thi body sall be full of myrknes. That is to say, gif thi intentioun

intentioun be rycht, thi deidis, quhilk ar nocht euill andrepugnand to the law of God, ar rycht pleſand to God, bot & gif thi intẽtioun be wrang, thi deidis ar maid diſpleland to God. A cleir ee to thi nychtbour, is to haik this intentioun, to do to him as yow wald that he of reſone ſuld do to the, and to do na thing to him, quhilk thow wald nocht yat he of reſone ſuld do to the. Schortly, in al thi deidis intẽd thi nychtbouris weil and profite, as thi awin.

The cleir ee of our intẽtioun till our nychbour

A clein hart is yat quhilk hais na mordmat deſyre of warldly geir, bodelie luſt & warldly honour. A clein hart is that quhilk is content to ſerue God, nocht principally for ony warldly pleſour or profite, bot rather for his awin luke & gudnes. A clein hart is that quhilk is hail giffin to the luke of God and our nychtbour. A clein hart is yat quhilk luffis his nychtbour lykwais nocht for his geir, or vther carnal affectionis, bot maiſt of all for the luke of God.

The deſcriptioun of ane elein hart

And contrarie, that man hais ane foule hart, quhilk luffis him ſelf allanerly, ſa and he be weil he curis nocht quhat becum of his nychtbour, quhilk ſingular and priuat luke, is the rute of all euil. Schortly, the rycht keping of thir twa commandis is to be blyth of thi nychbouris honour and profite, deſyre the ſampn, and help him thairto.

Deſcriptioun of ane foule hart.

Quha brekis thir twa commandis? Fyrſt, quha yat with a deliuerit mynd and full conſent, deſyris to haik thair nychtbouris wyfe, to commit adultery with hir. Lykwais, quha yat with ful conſent wald fulfill thair carnal luſt with ony woman quhilk is nocht his mareit wyfe. Quha lykwais wald haik

Quha brekis thir twa commandis.

his

his nychtbour partit fra his lauchfull wyfe, that he mycht haif hir, or ony vther vngodly cause. Quha inuies his nychtbour, pat he hais ane honest wom i to his wyfe. Quha cowattis inordinatly thair nychtbouris geir, desyrand with full consent, to get geir fra him vniustly, or by vnlauchfull contractis, be suttiltie, fallsat and desait. Quha wald haif ony mānis seruand fra his maister vniustly, & by his maisteris wil. Quha inuies yair nychbours, beand blyth of his hurt and aduersitie, and sorie of his weil and prosperitie. Schortly al lycherous, inuious, & cowatous men, breik is thir twa cōmandis.

How may a christin man fulfill thir twa last cōmandis? Trewly it is exceedand difficill to refrain our hart fra vnlauchfull desyre of women, warldly geir and honour, because that in our corruppit nature is rutit concupiscence, lust and desyre of thyngis forbiddin be the law of God. And suppose the same concupiscence remaine in vs, quhilk ar baptisit in Christ Jesu, or that ar reconcilit to God efter our actual syn be trew penance. Zit it is in vs na syn, quhil we consent with a deliuerit mynd to fulfill in deid the same cōcupiscence, or ellis to haif lang delectatioun in the same concupiscence without deid. Accordyng as the wtsmā sais: Post concupiscencias tuas nō eas, et a voluntate tua auertere. Thow sal nocht gang efter thi concupiscence, that is to say, thow sal nocht consent to fulfil the vnresonabil lust and desyre of thi flesch. To this agreis S. James sayand: Vnusquisq; vero tēptatur a concupiscentia sua, abstractus et illectus, deinde concupiscentia cū conceperit

How we may a christin man fulfill thir twa last commandis.

Eccle.18.

Iaco.1.

cõceperit, parit peccatũ, peccatũ vero cum consummatum fuerit generat mortẽ. Ilk man is tẽpit of his awin concupiſcence, drawin away and entyſcit. Syne the concupiſcence conſaiffis and bringis furth ſyn, quhen ſyn is completit it genetis dead. Underſtand heir, that the concupiſcence cõſaiffis be ſuggeſtioun & delectatioun, & bringis furth ſyn be conſent. Se that ſuppoſe we feil ſuggeſtioun to ſyn, other be euil thochtis remembrance, ſycht, heiring, ſmelling, ſauering, taſting & twething, or be ony euil counſel giffin to vs, be our enemie or ony other. Secundly, ſuppoſe we begin to haif ſum pleſour & delectatioun in the ſame euil, zit gif we incontinent refrane our will fra conſent to do the ſame euil, nocht only we cõmit na deadly ſyn, bot we pleis God in reſiſtence of ỹ ſame. That this doctrine is trew, ſanct Paule teichis plainly: Nihil ergo nunc dãnationis eſt his qui ſunt in Chriſto Ieſu, qui nõ ſecundũ carnẽ ambulãt. That is now (ſais he) na damnatioun vnto thame that ar in Chriſt Jeſu, quhilk gangis nocht efter the fleſch, bot efter the ſpirit. Agane: Non ergo regnet peccatũ in veſtro mortali corpore, vt obediatis concupiſcentiis eius. Let nocht ſyn regne in zour mortal bodeis, that ze ſuld obey the luſt of it. Declaratioun of this matter we haif in the hiſtorie of Adamis fall and firſt ſyn. The ſerpent come and maid ſuggeſtioun and gaif counſel to breik the command of God. Eue the woman, began to haif delectatioun in the ſycht of the frute forbiddin

Roma. 8.

Roma. 6.

Gene. iii.

biddin. Adame willing to content the mynd of the woman, consentit, and eit it, and sa brak the command of God, to the gret dammage & skaith of him self and all his posteritie. The same proces is daily found in cõmitting of our synnis. The serpent signifyis the deuil quhilk tempis and prouokis vs to brek the cõmand of God, prouok and other a thing or bthir forbiddin be God. Eue betakins ỹ flesche, quhilk begynnis to bark plesour and delectatioun in the thingis sa proponit. Adame signifyis the fre will of man, quhilk quhen it cõsentis and deliueris to do the deid, syn is completit and fulfillit. Thus we conclude, that sa lang as we abstane fra the cõsenting to the suggestioun and tystyng of our cõcupiscence, we syn nocht.

The xxv. Cheptour.

Quhat is the cause that this carnal concupiscence, the mother and nuris of syn, remanis in the flesche of al christin men & weimen efter Baptyme and penance, how gud, how haly, and perfite saeuer thai be, it makis to thaime impedimẽt to do the lawis of God perfitely, full fair aganis thair will, and wald be quyt of it, and can nocht, & thairfor lamentis and murnis daily for the continual cummer of it? God almychty be his rychteous iugement and infinite wysdome, permittis the carnall concupiscence to remaine in Christin men and weimen, efter the resauing of Baptyme and Penance, nocht for our euil, bot for our weil, nocht to our distructioun, bot to be to vs ane

Quhat is the cause yat carnal concupiscence remanis in our flesch efter Baptyme.

occasioun of our saluatioun, for nane sal be crowñit in heuin with honour & glore, except yai get victory, nane can get victorie except he fecht stowtly & manfully, na mã fechtis bot with his ennimy, sa gif yair be na ennymie, yair is na battel, na battel, na victorie, na victory, na croune. Now thairfor God hes permittit yis concupiscence to remaine in vs, yat we throch his grace ouyrcũmand the same, may optene the croune of glore in heuin. Sa God permittit the Cananeitis to remane in a part of the land of promissioun amang the peple of Israel, nocht for thair distructioun, bot for yair exercitioun in battel, that yai haiff and exercitioun & practeis in fechting agane yaine, be the help of God yai mycht ourcum, nocht only the Cananeis, bot also al vther nationis quhilk wald be yair ennymeis. How may we ourcum this ennymie that dwellis in our mortal bodie, euirmair prouokand & steirand vs to euil? Thus, we doand throch Gods grace our deuore & diligens quhilk we aucht to do, God wil gife til vs his spret, be quhais vertew and grace, we sall ersalie ourcum the temptatioun of our flesch, se and also the deuil, and the warld. We ourcum thame, quhen we resist thame, we resist thame, quhen we consent nocht to yair temptatioun. The first thing yat we aucht to do in this battell, is to mak inuocatioun to God be ane faithful prayar, to gife vs his haly spret, for as the wisman said to God: Et vt sciui quoniã aliter non possum esse continens, nisi deus det. And eftir I kennit that I cuild nocht vtherwais be continent refrainand my flesch fra euil, except that God gaif

Reuvlis to dant the flesh.

Sapi. 8.

me

me grace. And as the Apostil sais: Si enim secundū carnem vixeritis, moriemini, Si autem spiritu, facta carnis mortificaueritis, viuetis. And ze leif efter the flesch ze sal dee, bot and ze mortifie the deidis of the flesch be the spirit, ze sall leif. How sall we optene the spirit of God, bot with ane faithful prayar. For our saluiour Christ hais maid vs promis sayand: Ask and ze sall get. Amen amen dico vobis, si quid petieritis patrem in nomine meo dabit vobis. Roma. 8 Math. vii.

Quhatsaeuir ze sall ask the father in my name, he sal gife it zow. Agane: Sa sal zour heuinly father gife the gud spirit to thame yat askis him. Lat vs thairfor ask this spirit of God be ane trew faith in Christ Iesu, committand our cause hailelie to him, traistand and lippinand hailelie to him, that the father eternal, for the luke & meritis of Christ, will nocht lat vs want his spirit, we doand that is in vs as is afore said, quhilk may renew our mynd and mak vs new men in God, in rychteousnes and halynes, sall slokk in the heit of carnal lust in vs, and kendil the fyre of Gods luke in our hartis, & sa mak vs bring furth the frutis of the spirit, quhairof ane is continence & chastitie. Ioan. 16.

The secund thing that we mone do in our battel agānis our concupiscence is to make resistence to our foule lustis and desyris in the beginning of yame, for & we thol our carnal desyris byde in our mynd, yai wil grow and multiplie, & war starck agane our spirit, & sa sall be difficil to ourcum thame. Thai ar lyk to ane sederie eil that may be haldin be the heid, & nocht be the tail. Thairfor sais the Prophet in the Psalme: Beatus

qui tenebit, et allidet parvulos suos ad petram.

Psal.136. Happy is the mã yat sal hald his first motionis, thochtis & delyris, & sall stryk yame to the stane. Quhilk vers be mistical exposition menis yat we suld repres & dant our carnal lustis & delyris in the beginning, quhen that ar litil, and ehat be faith of our saluiour Christ, quhilk is signifiet be the stane, because he is sickar and suir freind and defēdar, to all yat puttis yair traist in him.

Thridly, we suld forbeir all occasionis of syn, flee euil company, quhilk is lycht, wantone and bayne, keip wᵭ gret diligence our eyne fra wantone sychtis, our eris fra hering of vile talk, lycherous sangis, vnhoneſt talis, our handis and membris of our bodie fra vnhoneſt twyching, our mouth fra exceſſ of meit and drink, & all our wittis fra all abusionis, quhair throch as wyndokis, deade enteris into our saule. Accoirding as it is said be the Prophet Hieremie: Ascendit mors p feneſtras noſtras. The deade clymmis vp till our saule be the wyndokis, that is to say, deadly syn enteris in our saule be abusioun of our fiue wittes. And the haly man Job keipt weil this rewle quhen he said: Pepegi fedus cum oculis meis, vt ne cogitarem quidem de virgine. I haif maid ane obligatioun and ane band to refrane the wantone sychtis of my eyne, that I mycht nocht haif ony inordinate thochtis of virginis. Fourtly, we suld dant our flesche fra all wantones, as the Apostil sanct Paule sais expresly

Iere.9.

Iob.xxxi.

expreſly: Qui autem ſunt Chriſti, carnem ſuam cru- Gala.5.
cifixerunt cum vitiis et concupiſcentiis. Quha is ȝe
ſeruãdis of Chriſt, yat haue crucifie yair fleſche
togidder with the vyce and cõcupiſcence yairof.
And ȝe wald ken how our fleſche ſuld be cruci-
feit and dantit fra the euil of the concupiſcence.
Trewly, with walking, faſting, and labouris.
Of the firſt the wiſman ſais: Vigilia honeſtatis Eccl.xxxi
tabefaciet carnes. Honeſt walking ſall mortifie
the fleſche. And ane vther man ſaid, lang ſleip Cato.
and reſt, foſteris the vice of the fleſche. Of the
ſecund ſpeikis ſanct Paule, exhortand his Co- 2.Cor.6.
rinthianis to be miniſteris of God, amang vthir
vertewis he puttis faſting before chaſtitie. And
as ſanct Hierome allegeis Tyrens: Sine cerere
et Baccho friget Venus. Be abſtinence of meit ȝ
drink, lychorie is cauld and hais na ſtrenth. Of
the thrid ſais the doctour ſanct Hierome: All
ydil men ar ful of deſyris. And the wiſman ſais: Pro.24.
Per agrum hominis pegri tranſiui, et per vineam
viri ſtulti et ecce totum repleuerant vrtice. I haik
gane (ſais the wiſman) be the feild of ane ydill
man, ȝ be the wynezard of ane fuile, and behald
all was full of nettillis and weiddis, meaning
that ydill men of all vther ar maiſt diſponit to ȝ
vice of ȝ fleſche. Do euirmair ſum gud warke,
ya ȝ deuil may euir find ȝweil occupitt. The pu
niſſionis of yame quhilk breikis yir twa laſt cõ-
mãdis, ȝ the reward of yame yat keipis ȝ ſame

is

is knawin weil enouch be the declaratioun, quhilk we maid in the endis of the last 3 seuint cõmandis, quhair it is schawin plainly with quhat punitionis God punis. is all cowatous men and also lycherous men, and because that breik thir twa last commandis in special pat hais pair hartis fylit with the synnis of lychorie and cowatousnes. And that keip thir twa last commandis in special, quhilk keipis thair hartis clein in chastitie 3 luke to do the werkis of mercy to pair nychtbour. The punitioun thairfor of all thame that hais vnclein hartis, is plainly expremit in the Apocalipsis, quhair mentioun is maid of certane men and wemen quhilk sall nocht haif enteres to ỹ heuinly citie of Jerusalem, quhair it is said thus: Non intrabit in eã aliquod coinquinatum. Apo. xxi. Na thing sal enter into that glorious citie, quhilk is blekkit or fylit. And of the reward of all thame quhilk hais ane clein hart, our saluiour Christ sais thus: Beati mundo corde, quoniã ipsi deum videbunt. Math. 5. Blissit ar all that quhilk ar clein in hart, for that sall see God. And agane in the same place he speikis of the reward of all thame quhilk hais a mercyful hart to thair nychtbour. Beati misericordes, quoniam ipsi misericordiam consequẽtur. Blissit ar all that quhilk ar mercyful to thair nychbour, for that sal optene and get the mercy of God. And be the contrar sanct Jaines speikis of all vnmercyful men, sayand thus: Iudiciũ sine misericordia illi, qui non facit misericordiã. Iaco. 2. He sall get iugement without mercy at the hand of God, quhilk hais na mercy on his nychtbour. And sa schortly ze

may

may vnderstand how God almychty punissis eternally the brekaris of thir twa last commandis, and also how that he will reward all the keparis of the same with eternall reward, quhilk he grant to vs that bocht vs with his precious blude. Amen.

☞ The rycht vse of the ten commandis. ☜

The xxvi. Cheptour.

TO conclude this doctrine, quhilk we haif gifin to zow of the law & cõmandis of God, we exhort zow till haif alwayis in zour remembrance thir wordis of S. Paule: Scimus autẽ, quia lex bona est, si quis ea legitime vtatur. i. Timo. i. We knaw (sais he) that the law is gud, gif a mã will vse it weil. For suppose ze knaw the law of God, zit & ze knaw nocht ꝑ rycht vse of the law of God, or how that ze suld vse the law of God dailie to zour edificatioun, zour knawlege will do zow litill gud. Quhairfor we think it expedient to declare to zow the rycht vse of the law, be plaine & familiar exempillis, to that effect, that quhensaeuir ze heir the law, or ony part of the law exprimit to zow, ze may considdir the rycht vse of it, and sa apply the law to zour gret profite and spiritual edificatioun.

First chrisim peptill, ze suld vse the law of God as ze wald vse ane Torche quhen ze gang hayme to zour house in a myrke nycht, for as the Torche or Bowar The example of ane torch.

Bowat ſchawis zow lycht to deſcerne the ryght waie hayme to zour houſe, fra the wrang way, and alſo to deſcerne the clein way, fra the foule way. Euin ſa aucht ze to vſe ȳ law or command of God, as a Torche, Bowat or Lanterin. For doutles, the law of God giffis ȳ lycht of knawlege to deſcerne zour hie way hayme to zour dwelling placis in heuin, fra the wrang way pat leidis to hel. For as the ſtrecht way to heuin is the rycht keping of thir ten commandis, accor-

Math. 19. ding as our ſaluiour ſais: Si vis ad vitā ingredi, ſerua mandata. Gyf thow will entir to the lyfe, keip the commandis, ſa the wrang way is to breik ony of the ten cōmandis. Sa quhen thow hais gottin knawlege and vnderſtanding of all thir ten commandis or of ony ane of yame, that cōſiddir tht ſelf quhair thow gangis, and gif ȳ ken tht ſelf to gang the narrow way of vertew that leidis to heuin, be blyth in God, and thank him of his grace, and aſk at him the gift of perſeuerance, and gif thow thinkis tht ſelf out of the hie and clein way of vertew, and that thow art gangand in the braid and hie foule way of deadly ſyn that leidis to hel, incontinent cum agane to the hie way of vertew, quhilk is commandit in the law of God, ſayand with the pro-

Pſal. 118. phet in the Pſalme: Cogitaui vias meas, et conuerti pedes meos in teſtimonia tua. I haif conſiderit my wayis, quhairin I haif gane wrang gaitis, and I haif turnit my feit into tht commandis, gud Lord, becauſe yat allanerly is my

ſtrecht

ſtrecht way to the kingdome of heuin. Gyf thow ſay agane to me, quha will tell me quhen I am in the rycht way, and quhen I am in the wrang way? Trewly thi awin conſcience will tel the, being infourmit be the trew knawlege of the commandis of God. And this rycht vſe of the law is geuin vs be the wiſman in the Prouerbes, ſayand thus to his ſone: Cõſerua fili mi precepta patris tui, & ne dimittas legẽ matris tue, liga eã in corde tuo iugiter, & circumda gutturi tuo. Cum ambulaueris, gradiãtur tecum, cum dormieris, cuſtodiant te, et euigilans loquere cum eis, quia mandatum lucerna eſt, et lex lux, et via vite increpatio diſcipline. O my ſone (ſais the wiſman) keip the commandis of thi father, and leik nocht the law of thi mother. Bynd paine to gidder continually in thi hart, and feſtin paine faſt about thi hals, quhen thow gangis lat thame gang with the, quhen thow ſleipis, lat thame keip the, & quhen thow walknys, ſpeik with thame. For the command is the Lanterin, a Torche or ane candel, and the law is lycht and the way of lyfe and correctioun of euil maneris & derectioun to gud maneris. Prouer. 6.

The ſecund exempil (quhairby we may knaw the rycht vſe of the law) is of ane myrrour, quhairin a man or a woman behaldis thair awin face, to that effect, that gif thai ſee thair face blekkit, thai may gang to the wattir to weſche thame. Euin ſa ze ſuld vſe the law or the commandis of God. For doutles the law is geuin to be ane ſpiritual myrrour to vs, quhilk gif we conſiddir weil, we may ſe the face of our conſcience in it, and knaw perfitly all the deformiteis & ſpottis of ſyn, quhilk blekkis our ſaule, The exempil of ane myrrour.

quhilk, quhen we haif doine, we suld incontinent
ga ig to the wellis to wesche vs, yat is to saie, to the
sacram ctis of haly kirk. And with trew faith gudin
to the promis of God, draw out of yame the watter
of grace, quhilk may wesche our saulis and mak
tha me fair. For quhasaeuer hais thair saule fylit
with original syn, suld cum or ellis be brocht to the
well of Baptyme, and thair be weschyne fra all yair
synnis. And quhasaeuir ar fylit in thair saulis be
actual syn, suld cum to the well of Penance be con-
tritioun, Confessioun, and satisfactioun, that yace
yai may be weschyne with ỹ watter of grace, quhilk
is geuin be dew ministratioun & faithfull resauing
of that same sacrament. And of thir wellis of grace
ze haue large declaratioun maid to zow in the thrid
part of this Catechis, quhilk intraittis of the seuin
sacramentis. Sa O christin mã & woman, quhen ỹ
law of God is declarit to the, heir it nocht in vaine,
bot leir the rycht vse of it, and in it, as in ane myr-
rour behald the face of thi conscience, and eftir yow
hes sein the gret deformiteis & spottis of thi synnis,
incõtinent cum to the wellis of grace, that is to say,
to the meritis of Christis passioun, quhilk may be
applyit to the be the rycht ministratioun of the haly
sacramẽtis. Bot tak tent yat thow cum vnfenzetly.
Cum thairfor with trew penance, cum wi ane perfit
faith geuin to the promis of God cum with ane fer-
uent luke and desyre of thi awin saluatioun, and sa
cumand to the well of grace, without dout thow sall
resaif grace, quhilk sall wesche thi saule and mak it
clene. And this rycht vse of the law may weil be ga-

der it

berit of the wordis of sanct James, sayand thus: Estote factores verbi, non auditores tantū, fallentes vosmetipsos, quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum nativitatis sue in speculo &c. Be ye doaris of the word, and nocht heiraris only, deseaffand zour awin selvis, for gif only heir the word, and do it nocht, he is lyke to a man that behaldis his bodely face in a myrrour. &c. Quhilk auctoritie was set furth to zow at lenth in the end of the Prologe. Iaco.i.

Thirdly, ze sulp vse the law as ane spiritual Vrinal, for lyk as luking in ane vrynal heilis na seiknes, nochtheles, quhen the watter of a seik man is lukit in ane Urinal, the seiknes commonly is knawin, and than remede is socht be sum special Medicin, geuin be sum expert Medicinar. Sa the law or commandis of God heilis na symnar fra the seiknes of syn: Nihil ad perfectum adduxit lex. The law gaif na grace quhairby men mycht be brocht to perfectioun. Nochtheles, as he sais to ỳ Romanis: Per legē cognitio peccati. Be the law, is the knawlege of syn. Quhairfor, quhen we haif knawlege of our spiritual seiknes of syn, be luking in the law, as in ane spiritual Vrynal, than suld we gang with trew penance & fayth, till the heuinly medicinar our saluiour Christ, quhilk sais thir wordis of him self: Non est opus valentibus medico, sed male habentibus. That that ar stark and hail in thair persone, neidis na Medicinar, bot yai pat ar weik and seik neidis a Medicinar. Now because that we ar all togiddir in our saule febil, weik, and seik throch cō- The exempil of ane Vrinal. Hebre.7. Roma.iii. Math.9.

cupiſcēce & ſyn, quhilk we may ſe cleirly in ȝ ſpi-
ritual Urinal of ȝ law, quhat ſuld we do, bot w̄
trew penance and faith, pas till our Medicinar
Jeſus Chriſt, ſeik fra him the medicine yat may
ſaik vs and heil all our ſeiknis, ſeik fra him the
plaſter of our ſaluatioun, yat may heil our woū-
dis, ſayand to him w̄ the prophet in ye Pſalme:
Pſal. 40. Sana animā meam, quia peccaui tibi. O Lord heil
my ſaule, for I haif ſynnit agains the, quhilk
doutles he will do gif we gang to him vnfenzeit-
ly, doand the worthi frutis of penance with ane
ſubſtantial traiſt and confidence in the meritis
of his paſſioun, quhilk is the only ſpiritual me-
dicyn of our ſeik and woundit ſaulis.

The exem pil of the Compas. Fourthly, ȝe ſuld vſe the law or commandis of
God as the ſchippar of a ſchip vſis his compas,
for his Compas mouis nocht nor dryuis nocht
the ſchip on the braid & ſtormy ſee to gud hauin,
bot the ſchippar haifand a wynd, takis tent to
the derectioun of his Compas, quhil he cum to
ane gud hauin. Sa the law of God is till vs
ane ſpiritual Compas, for we haifand the pro-
ſperous wynd and motions of the haly ſpret,
blowand in the ſaills of our vnderſtanding and
fre will, ſyne takand gud tent to the derectioun
of the law of God, as till our ſpiritual compas,
we may verray proſperouſly w̄ ane rycht cours
ſaile to the glorious port and hauin of the he-
uinly Paradiſe, quhair we ſhall reſt the ſchip of
our nature in perpetual tranquillitie and ſecu-
ritie of bayth bodie and ſaule. And thus we end

our

our declaratioun of the ten commandis, geuin to vs be almychty God, to quhome be geuin all louing and thankis, honour and gloze foz euir and euer. Amen.



Heir followis the secund part of the Catechis, contenand ane plane declaratioun of the twelf artiklis of the Crede necessary to be knawin and trowit of all christin men & wemen to thair eternal saluatioun.

The first Cheptour.

Hebre. xi. Of the necessite of our christin faith.

THe secund part of this Catechis, giffis instructioun of our christin fayth, quhilk is sa necessary to vs all, that as the Apostil sanct Paule sais: Sine fide autem impossibile est placere deo. Credere enim oportet accedentē ad deum quia est, et inquirentibus se remunerator sit. Without fayth it is impossible to pleis God, for he that cummis to God mone beleif that God is, and that he is ane rewardar of thame that seikis him.

Roma. 14 And agane he sais: Omne autem quod non est ex fide peccatum est. Quhatsaeuir is nocht of faith, the same is syn.

Esaie. 7. And as the Prophet Esaie sais: Si non creditis, non intelligetis. Except yat ze beleif ze sall nocht vnderstand. Quhat sall we nocht vnderstand? Trewly thai thingis that belāgis to our saluatioun, quhilk we can nocht ken be natural resone, bot allanerly be fayth.

1. Cor. 2. Quhairfor S. Paule sais: Animalis autem homo nō percipit ea, quæ sūt spiritus dei, stultitia enim est illi, et nō potest intelligere. The natural man (that is, haifand only the giftis of nature) vnderstādis na thing of the spret of God, it is fulischnes to him ⸸. Quha is the natural

⸸ and he can nocht vnderstād

tiral man, bot the hail persone of man, with all his
tesone, cunnyng, will, wit, & powar, sic a man, nocht
hauand the faith of haly kirk, quhilk is the gift of
the spyrit of God, can nocht vnderstand how to cum
to his saluatioun. And how perelous it is to misken
yai thingis, as we declarit to zow in ỹ first prologe,
ze may tak exempil of the pepil of Israel, quhen yai
wer in wildernes, cumand to ỹ land of promissioun
of quhome God sais thus: Ipsi vero non cognouerunt vias meas, quibus iuraui in ira mea, si introibũt in requiem meã. That haif nocht knawin my wayis (that is to say, my iustice and mercy) to quhome I haif sworne in my wraith, ỹ it is, I determit to execute aganis thame the rigour of my iustice, sa that yai sal nocht entir into ony rest in ye land of promissioun, quhilk is the kingdome of heuin. The reasone quhairof sanct Paule schawis in few wordis, saying: Qui ignorat, ignorabitur. He that misknis sall be misknawin. Hening this, gif we will nocht ken Goddis iustice and his mercy, offerit to vs in Christ, in tyme of this lyfe, God sall misken vs in the day of extreme iugement. Quhairfor, that ze may pleis God, that ze may vnderstand how to cum to zour saluatioun, that ze finally may entir into ỹ eternal rest of god, ỹmittit vnto vs in Christ, leir to vnderstand the rewle of zour fayth, callit commonly the Crede, compilit and set furth be the haly Apostillis of Jesus Christ, for the common & necessary instructioun of all christin men & weimen. And for the mair plaine vnderstanding of the same Crede, it is to be notit, that faith in haly scripture

Psal. 94

i. Cor. 14.

That is twa kidis of faith.

is takin in twa sortis. For doutles, thair is ane fayth, quhilk is general, deade, and ydil. Also pair is ane fayth, quhilk is special, leiffand and wyrkand.

Ane general faith.

Quhat is general fayth? General fayth is ane gift, quhair throch we ken pat pair is ane trew God, and trowis fermely that all quhatsaeuir is set furth to vs of God, other in the haly writ, or in the diffinitionis of general counsellis representand the vniuersal kirk, gaderit in the haly spirit is sa trew, that na thing can be trewar, suppose that exceide the capacite of natural reasone, because that the haly spret, quhilk is giffar of the scripture, and techear of haly kirk, is the spret of veritie. Is this general faith, be the quhilk we trow pair is ane god, sufficient for our saluatioun? Undoutand it is nocht sufficient, for mony Gentillis, specially Philosophouris be the sycht & knawlege of the creatouris had a part of this general faith, and come to ỹ knawlege of ane trew god, his eternal powar & diuinitie, bot because that wald nocht thank him, gloryfy and serue him, as pair God, thair knawlege was deade, ydil and vayne, and swa that vanist away in thair mynd be ydolatrie and vthir abhominabil synnis, and sa that perischit, as it is declarit in the first to the Romanis.

Roma. i.

Also mony eutl christin men and wemen beleiffis be this general fayth as the kirk dois, bot because that want the special faith pat wyrkis be leiffand cheritie, that can nocht be saiffit.

Titum. i.

Of quhome we may verifie the wordis of sanct Paule

Paule, sayand thus: Confitentur se nosse deū, factis autem negant. That sais that knaw God, bot that deny him with thair deidis. Wairouir as sanct Iames sais: Demones credunt & contremiscunt. The deuillis trowis pat pair is ane God, & for feir of his terribil iugement that tremyl. Sa thow seis that it is nocht sufficient to beleif, that thair is ane God eternal, and that all spokin of him in haly writ, is trew, because it is bot ane general faith, common to gud men and euil men, to men & deuillis, al kennis perfitly that God can nocht mak ane leising. Iaco. 2.

Quhat is the special and quick faith, quhilk is in all gud christin men and wemen? It standis in thre pointis. The first is before said, to trow that thair is ane God, and pat all the historeis writtin of God in haly writ, is trew, as that he is ane God in substance and thre in personis, that the same blissit Trinite is makar of heuin and erd, & of all creatouris visibil and inuisibil, pat he hais geuin to vs be handis of Moyses the ten commandis, to keip vnder the paine of eternal dānatioun, with al vthir historeis in the haly writ, other in detestatioun of syn or in cōmendatioun of vertew. Secund, because we ar brekaris of the law, we suld be knawlege of the same faith, feir all the comminationis, schortingis or boistingis, quhilk God makis in the scripture agains the transgressouris of the law, thinkand that that ar maid agane ilkane of vs in special. Thridly, we throw feir of God begynnand to repent our self for our synnis, suld hoip to optene the mercy & grace, quhilk God promissis in Christ Ane speciall faith.

to al & sundry faithful & penitent men & wemen. Brefely, to commit our self hailely to God, to put our hail traist and confidence in his help, defence, gudnes & gracious prouisioun in all our necessiteis, perellis, dangeris, mistaris, infirmiteis, in all forsak and our awin will, and with obediens cõmit all to the gracious will of God.

Dani. 6. and 14. Siclyk faith had Daniel, quhen he was put in the caue amang the Lyonis. Siclyk faith had

Dani. xiii. Susanna, quhen sche was iniustly condamnit

Ionas. 2. to the deade. Siclyk faith had Jonas, quhen he was thre dais and thre nychtis in the wame of

Dani. iii. the Quhall. Sicluk faith had the thre childzen, callit Ananias, Azarias and Misael, quhen pai wer cassin into the bynand fornace. This is the special faith of ane trew christin mã, quhilk standis in the general faith afore reherlit and in sure confidence and hoip of goddis mercy.

Gala. iii. This faith obtenis to vs the abundant grace of the haly spret, q'hilk powris into our hartis ye trew luke of God and of our nychtbour. This is the faith special, leifand and wyrkand, that is sa mekil commendit of our sauiour in the euangil, and of sanct Paule in his Epistillis. This is the faith pat iustifeis a christin mã accoirding

Roma. 5. as sanct Paule sais to the Romanis: Iustificati ergo ex fide pacẽ habemus ad deum. We being iustifyit be faith, hais peace in our conscience with God. This is the faith that makis vs the barnis of God, accoirding as sanct Paul sais to

the

the Galathianis: Omnes enim filii dei estis per fidem, que est in Christo Iesu. Ze ar all the sonnis of God be faith, quhilk is in Christ Jesu. This is the faith that ouircummis the warld, accoꝛding as sanct Johne sais in his fust epistil: Hec est victoria, que vincit mundum, fides vestra. Faith is the vertew, quhair throch ze get victoꝛie and ouercummis the warld. This is the faith that ouercummis the flesche, as sanct Paule sais to the Ephesianis: In omnibus sumentes scutū fidei, in quo possitis omnia tela nequissimi ignea extinguere. In all thingis tak ze hald of the bukler of faith, quhairwith ze may slokkin the fyrie dartis of the wyckit spꝛet. This is the faith that ouercummis the deuil as sanct Peter sais: Fratres sobrii estote & vigilate, quia aduersarius vester diabolus, tanq̄ꝫ leo rugiens circuit, querens quem deuoret. Cui resistite fortes in fide. Bꝛether be sober and walk, foꝛ zour aduersarie the deuil gangis about lyk a rampand Lyone seikand quhome he may swallie. Quhome resist stedfastly in faith. This is the faith quhairwith the rychteous man leifis, as it is wꝛittin: Iustus autem ex fide viuit. The rychteous man leifis throch his faith. This faith is alwayis ioynit with hoip and cheritie, and werkis throw lufe. This faith confoꝛtis vs in all our aduersiteis, and causis vs to haif euirmair this woꝛde

Gala.iii.

1.Ioan.5.

Ephe.6.

1.Petri.v.

Roma.i.

Roma. 8. in our mouth: Si deus pro nobis, quis contra nos? Gyf God be with vs, quha can be agains vs? And alſo this word: Non ſunt condignæ paſſiones huius temporis ad futurã gloriã, que reuelabitur in nobis. The trubillis of this tyme, ar nocht worthi of the gloire that ſall be ſchawin apon vs. Quhair this faith is nocht preſent, gud werkis can nocht help to ſaluatioun. Quhair yis faith (quhilk is neuir with out gud werkis) is preſent, all thingis cũmis to our weil. Noder will God almychty thoile ony thing to cum to man or woman hatand this faith, bot that he kepus is profitabil to him, ſuppoſe we ken it nocht, ſay that: Siue viuimus, ſiue morimur, domini ſumus. Quhiddir we leif or dee, we ar the Lordis.

The diuiſioun of the Crede

For thame that ar ſimpil & vnleirit, the Crede may be deuidit in thre partis, eftir the thre perſonis in ane godheid. Quhairof the firſt is of God the father, and ſchawis our creatioun. The ſecund is of God the ſone, and declaris our redemptioun. The thrid is of God the haly ſpret exponand our ſanctificatioun. As we mycht confeſſe our faith in few wordis. I beleif in God the Father, quhilk hais create and maid me. I beleif in God the Sonne quhilk hais redemit me. I beleif in God the haly ſpret, quhilk daily ſanctifyis me, ane God and thre perſonis, allutterly of ane nature, ſubſtance, powar, wiſdome, gudnes, maieſtie and eternitie.

The

The secund Cheptour.

THE FIRST artikil of the Crede schawis the Fatheris Godheid, will and wark, quhair throw sais I beleif or I traist in God the fa-ther almychty makar of heuin and erd. In declaratioun of thir artikillis, first ze sall heir a schort expositioun of all the wordis contenit in this same artikil, syne we sal collect breuelie the soume and the sentence of the same artikil. Last of all out of the samyn we sall gadder certane moral lessones to zour spirituall edificatioun.

I. Quhi sais throw in the beginning of the Crede I beleue, speiand in ye singular nowmer? To signifie and declare that ilkane of vs suld haif in our awin hart ane special faith in God. For trewly it is nocht sufficient to the for thi saluatioun, that sanct Petir and sanct Paule with the laif of the sanctis of heuin, had ane special faith in God almychty, the Father, the Sonne, & the haly spret, thre persones and a God, sa yat throw may sale with sanct Paule: In fide viuo filii dei, qui dilexit me, et tradidit semetipsum pro me. I leiue in the faith of the sonne of God, quhilk hais lufit me, and gaif him self for me. And than may our saluiour say to the: Fides tua te saluum fecit. Thi faith hais maid the saif. And agane: Sicut credidisti, fiat tibi. According to thi faith, sa be it done to the.

Ilkane christin man and vveman suld haif in thair awin self a special faith.

Gala. 2.

Math. 9.

Math. 8.

Beleue

The artikillis of ye Crede can nocht be cõprehendit be natural reasone.

Beleiue or trovv. Quhy sais thow this secund word, beleiue or trow, sayand I beleiue or trovv, mair than this word, I see or I vnderstand perfitly? Trewly to schaw plainely that thir twelf artikillis of ỹ Crede, can nocht be cõprehendit be natural reasone, bot allanerly be faith, accordyng as it is said: Nisi crediderit is, non intelligetis. Except ze beleiue, ze sall nocht vnderstand. Thairfor we suld eftir sanct Paulis counsel: Captiuare intellectum in obsequium Christi. Put zour natural reasone in presone, that we may serue our saluiour Chryst with ane trew faith, giffand ferme credite to his haly word.

Esaie. 7.
2. Cor. 10

To trovv in God, pertenis to ye special faith of a christin man.

In. Quhy sais thow this thrid word In, sayand, I beleiue in God? Thow sais nocht in this first artikil, I beleif thair is ane God, or I beleiue God, bot thow sais thus, I beleiue in God. Verily thow sais swa, declarand thi self to haif that singular and special faith, quhilk God requiris of vs all. For as we tauld zow afore, it is nocht sufficient to the for thi saluatioun, to beleiue that thair is ane trew and verai God, or to beleif god, pat is to say, to beleif all ỹ wordis of god to be trew, bot thow suld beleif in god, pat is traist in him with luf & obediens, quhilk beleif we declarit to zow at lenth afore. And O christin man tak tent, that thow haif alwayis this beleif in god, quhilk is requirit of the expresly be our saluiour, sayand: Creditis in deum et in me credite. Ze beleif in god, beleif also in me. And agane he sais in ane vthir place: Hoc

Ioan. xiiii
Ioan. 6.

est

est, opus dei, vt credatis in illum, quem misit illo.
This is ȳ werk that god requiris of zow to beleue in him, quhom the father hais send, that is, the sone of god, quhom the father hes send to vs be his blist incarnatioun.

God. Quhat vnderstandis thow be this word God? Trewly, it is difficil, ze and impossibil to declare perfitly & hailely the signification & diffinitioun of this worde God. Sum vnderstanding of it we haif giffin to vs in haly scripture, quhilk we sall schaw to zow breuely and plainely. Thair is in haly writ sum tyme mencioun maid of thame pat ar callit goddis, allanerly be fals nominatioun and vsurpatioun, a certane proud kingis, also deuillis throch pride vsurpit to be callit god, and certane pepil afore the incarnatioun of Christ, blindit with error & infidelitie, callit and tuk thame as goddes It is writtin in the Psalme: Omnes dii gentiū demonia. All the goddis of the Gentilis was deuillis. Sum tyme in the scripture, certane men ar callit goddis, allanerly be participatioun of goddis auctoritie, and sa was in the auld law, Iugis and Kingis, callit goddis, because that ar rewlaris of the pepil in Goddis steid, and hais the execution of iustice giffin to thame of God. Sa it is writtin in the buke of Exodi: Diis non detrahes. Thow sall nocht speik euil of the goddis, that is to say, of ye Iugis Pulais & Kingis. Sum tyme men was callit goddis be participatioun of speciall grace, and of prophetie or preiching, of quhome it is

Goddis be fals nominatioun and iniust vsurpatioun.

Psal. 95.

Gods be participatioun of Gods auctoritie.

Exod. 22.

Goddis be participatioun of Gods grace.

Psal. 81. is writtin in the Psalme: Ego dixi dii estis, et filii excelsi omnes. I haif said that ze ar goddis, & all ze ar sonnis of the heast. Bot veraily and properly thair is na goddis bot ane be trew godheid & veray natural propertie of God, of quhome it is writtin: Audi Israel deus noster, deus vnus est. Heir Israel, our God is bot ane God. Gyf thow wald haif sum knawlege of thi god, quhat he is. First thow mone beleue that he is ane spiritual substance: Spiritus est deus. God is ane spyet, that is say, a spiritual substance, nocht maid of body and saule as man is, bot he is incorporal, immaterial, & a simpil substãce nocht maid of partis, God is eternal without beginning and without ending, God is all godnes, in him is omnipotent strenth, power and na waiknes, in him is vnspeikabil wisdome, & na kind of ignorance, in him is infinite gudnes, & na kind of euil, in him is infinite rychteoulnes, and na kind of iniquitie, in him is infinite mercy, and na kind of crudelitie, in him is infinite richis, and na kind of pouertie, in him is helth & lyke, and na kind of seikines or mortalitie. Bzeuely, in him is infinite gloze, toy and blisse, and na kind of miserie, in him is eternal luke, and na kind of malice, and all thir propirteis of God ar nocht to him accidentis, yat is to say, put to him or geuin to him, bot yai ar al to giddir, nocht ellis bot his awin veray substãce, nature and godheid. This is the meikabil, and incomprehensibil God, of quhom thow sais thus: I beleif into God. And gyf thow desyre largear declaratioun of thi Lord god, seik in the declaratioun of the first com-

Ioan. 4. Sum knawlege is geuin to vs of the maist excellẽt maiestie of our eternal God,

mand

mand, in the beginning of the fourt Cheptour.

Father. Quhy callis thow God almychty father? Trewly I suld call him father of the secund persone in the Trinitie our saluiour Jesus Christ, quhilk is natural sonne of him, of the same nature, substance and godheid, with the father, as it sall be schawin to zow in the secund article. Nairtheles I may baldly call him father of my awin self, nocht be natural generatioun, bot be the grace of adoptioun, he hais maid him self my father, quhairin he hais geuin to vs infinite consolatioun and cõfort. Gret is the help and traist, quhilk the sonne hais to his natural father, kennand weil that his father luffis him hartly, and to his powar will defend him fra all euil, & prouide to him al gud, bot and we cõpair the luke, the cuir and prouisioun, quhilk our natural father hais to vs, to the luke, cuir and prouidens, quhilk our heuinly father hais to vs, it will seime to be na thing ellis bot a litil schadow, of the prouidens, gudnes, & cuir of God. The natural father wald faine help his sonnis, prouide gret leiuingis for thame, ze mak thame Lordis and princis, gif it lay in his powar, bot his powar answeris nocht to his will, he hais na powar to prouide for thame, sa mekil as his hart desyris. Bot our heuinly father almychty God, nocht only he will help and prouide for vs, bot also he hais mycht and powar to help vs, and in deid defend vs, helpis vs, and prouidis all gud for vs, mair or lesse according

Al faithful and gud men and vvemen ar sonnis or barnes of God be the grace of adoptioun.

as his wisdome thinkis expedient to our weil.
Math. 6. Thairfor our salviour sais: Dico vobis, ne solliciti sitis anime vestre, quid manducatis, neq; corpori vestro, quid induamini, Nonne anima plus est quam esca, et corpus plusq; vestimentum &c. I say to zow, be ze nocht careful for zour lyfe, quhat ze sall eite, or quhat ze sall drink, nor zit for zour body, quhat ze sall put on, is nocht the lyfe mair worthi than ȝmeit, & the body mair worthi than clething? Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor zit gaderis in ony thingis in the barnis, and zit zour heavinly father feidispame. Ar ze nocht mekil bettir than thai? And eftir he sais thus: Thairfor tak na thocht sayand: Quhat sall we eit, or quhat sall we drink, or quhairwith sal we be cled? For zour heavinly father knawis, that ze haue neid of all thir thingis. Seik first the kingdome of God, and the rychteousnes thairof, sa sall all thir thingis be ministerit to zow. Sanct Peter also
1. Petri. v. exhortis vs to the same effect, sayand: Omnem sollicitudinem vestram proiicientes in eum, quoniam ipsi est cura de vobis. Cast all zour cure on him, for he caris for zow. And the Prophet sais
Psal. 54. in the Psalme: Iacta super dominum curam tuam, et ipse te enutriet. Cast all thi thocht and care on our Lord, and he sal nurisch the. Thus christin man, thow sulde be sicker, that gif thow with ane leiu and faith put all thi confidence and traist in God, he will be to the a lusfand father and pro-

uide

inde all gud to the, as he thinkis expedient to thi weil.

Almychty. Certane gret kingis and Emperouris, ar callit mychty Kingis and mychty Emperouris. The angels of heuin may be callit potent and mychty, bot na creature of heuin or erde nor vnder the erd may be callit omnipotent or almychty, that is say, that hais all powar and mycht, sa God allanerly is omnipotent and almychty as the Prophet beris witnes in the Psalme: Deus noster in cœlo, omnia quecunq; voluit, fecit. Our God in heuin hais done and wrocht all thingis quhatsumeuir he wald do. Sa quhen he spak of Abraam, he callit him self almychty, sayand: Ego Deus omnipotens. I am the almychty God. And trewly christin pepil, to beleiue that God is omnipotent and almychty, is the ground, strenth and foundatioun of all the laik of the artikillis of the faith. For gif ony man wald think or say, how is it possibil that ane puir virgin may consaif and beir a barne without the seid of man? How is it possibil that al we mone ryse fra ye dede to lyke agane, ilkane man in his awin bodie on the laitir day? How is it possibil that the precious bodie and blude of our saluiour Christ Jesus, now sittand at the rycht hand of his father in heuin, may be really and corporally present in the sacrament of the Altar? Till all thir questionis and all sicklyke concernyng the artikillis of our faith we

God only is almychty.

Psal. 113.

Gene. 17.

The fundatioun. and grund of all our faith is to trovv syekirly that God is almychtie.

suld answeir with the wordis of this first artikil sayand, I trow in God almychty, to quhome all thingis is possibil, and na thing is impossibil, according as the Angel Gabriel said to the glorious virgin Mari: Non est impossibile apud deum omne verbū. Thair is na word or na thing impossibil to God. And quhy? For he is almychty, his powar is infinite, quhilk he schawit plainly in the creatioun of heuin & erde. Than seand that the powar of God is infinite and incomprehēsibil of man be natural reasone, that schaw thame self to be gret fulis and in a maner infidelis wantand ȳ faith of yis first artikil, quhilk speris ony siclyke questionis, how may God do this thing or that thing quhilk he hais spokin? It may and suld be sufficient, that as our Lord God be his infinite powar, hais creat and maid heuin and erd and all creatouris thairin, sa be the same infinite powar he may fulfil and bring to passe all that he sais, suppose it exceid the capacitie of mannis wit and reasone.

Luce. i.

Yat trovv nocht fermely that god is almychty, quhilk denyes the body and blude of our saluiour to be corporalli present in the hily sacrament of the Altar.

Makar of heuin and erd of nocht. As we said to zow afore, the almychty powar of God was plainely schawin in the creatioun of heuin and erd, quhilk God maid of na thing. And heir we suld consider the gret difference betuix the wyrking of man, and the wyrking of God. Ane craftis man can nocht wyrk his werk except yat he haue sum mater to mak his work of. Ane Tailyour can nocht mak ane garment, bot of clayth

clayth. A Maſone can nocht byg ane wall, bot of Lyme and ſtane. A wꝛicht can nocht mak the ruik of ane houſe bot of tymmer, and ſa furth. Bot almychty God maid heuin and erd and all creatouris thairin, of na thing, quhilk he did be his almychty powar. Sa Moyſes beiris witnes ſayand: *In principio creauit Deus cœlum et terram.* God in the beginning, maid of na thing heuin and erde. And the Pꝛophet ſyngis in the Pſalme: *Adiutorium noſtrum in nomine domini, qui fecit cœlum et terrã.* Our help is in the name of the Lord, quhilk maid heuin and erde. Now thairfoꝛ, O chriſtin man, thow ſal leir the trew ſignificatioun of this woꝛde creatioun, it betakins nocht allanerly making of heuin and erde with all creatouris of nocht as we ſaid afoꝛe, bot alſo it betakins continual and perpetual cõſeruatioun, gubernatioun, and pꝛouiſioun of al creatouris. God foꝛbid that we ymagein God to be ane makar of his woꝛkis, as man is a werkar of his werkis. Quhen a warkman hais maid a houſe, he paſſis fra it, and takis na cuir of it. Syclike it is of all vthir warkmen concerning thair wark, bot God almychty hais ſa maid of na thing all his creatouris, that alſo continually he conſeruis and keipis thame in pair being, he gouerneis pame & gydis pame, in ſamekil yat gif he wald take away fra his creatouris his cõtinual & daily conſeruatioun, bot a moment of ane hour, all wald fall to na thing.

Gene. i.

Pſal. 123.

Thairfore our saluiour sais in the euangil of sanct Iohne: Pater meus vsq; modo operatur et ego operor. My father hitherto wyrkis be cõseruatioun of his creatouris, and I wyrk also with him.

Ioan. v.

The thrid Cheptour.

Ye soume of this first artikil.

THe sentence of the first artikil of the Crede is this. I trow nocht allanerlie that God is, or that the haly writ sais of God is trew, bot I feir and the iugement of God for transgressioun of the law & repẽt and the same, puttis al my traist & hoip of my saluatioun into ane verai God, quhilk is father to all his creatouris, luikis thame & dois euir all gud to thame, conseruis and keipis thame mychtfully, disponis & ordouris thame wisely, prouidis for thame gratiously. And anent my self, I dout nocht bot he fauouris and luikis me, for als mekil as pat he of his awin gudnes hes geuin me al gud, quhatsaeuir I haif or knaw, he keipis me at tyme and tyde, and defendis me nycht and day fra all euil and peril that my fayis in bodie or in saule wald do to me, or ony vthir creatour. And that he wil without dout, fulfyl his promise of mercy to me for his awin faithfulnes, I doand dew penance, & haifand a leifand & quick faith in him. And this I traist surely he may do, for he is almychty. Thair is na creature pat may resist to his wil, for he is makar of heuin and erd & all creatouris thairin. And I grant to, pat he is my makar and hais geuin me bodie and saule, and keipis yame euir, and my lyfe,

my

my wit, my reasone and al my membris. I grant he giffis me meit and drink, cleithing, house and harbarie, gyis, corne, and cattall, wyfe and barnis and vthir gud. I grant also he garris al his creatouris mak seruice to me, the Sonne and Mone, nycht & day, fyre, aire, watter and erd, fische, foulis & bestis, and al yat growis on the ground. Thairfor, quhat euir I am, quhateuir I may, quhateuir I haif be heuin and erd, he giffis it to me.

Fyrst, quhen we beleiue with our hart, and confess is with our mouth this first artikil, I beleiue in God father almychty, makar of heuin and erde, we ar direckit to the trew knawlege of the maiestie of God. For this is a general rewle, ilkane makar is mair excellent, than is the work. God almychty is the makar of heuin & erd & al thingis contenit yairin, quharfore he is mair excellent than all the creatouris of the warld. This is declarit in the buke of wisdome thus: Quorum et si specie delectati deos putauerunt, sciant quanto his dominator eorum specioſior est, spiciei enim generator hec omnia conſtituit. Aut si virtutem et opera eorum mirati sunt, intelligāt ab illis, quoniam qui hec fecit fortior est illis. A magnitudine enim speciei, et creature, cognoscibiliter poterit creator horū videri. Suppose the Gentilis, haifand plesour in certane creaturis fairnes, had opinioun yat thai wer goddis, zit that suld haif kend, that the Lord and rewlar of yame is fairar than thai all, for he that is makar of all fairnes maid thame. Or gif thai merualit at the gret powar and werkis of the creatouris, thai suld haif

Morall lessonis of vertevv gaderit of the first artikil.

A lessone to ken Gods maiestie. Sapi. xiii.

vnderstād be yame, yat he quhilk maid yame is starkar than that all, for be the gretnes, fairnes and gudnes of ye creatouris, the makar of yame may be persauit with plaine knawlege. Thus we may cum to sum knawlege of gods maiestie, powar, wisdome, and gudnes, be faith of this first artikil. Secundly, this artikil leiris vs to gife perpetual thankis to God, for quhatsaeuir we haif other fra heuin or erde, or ony creatour yairin, the same is geuin vs of God. Accoirding as sanct Paule sais: Quid habes quod non accepisti? Quhat hais thow, quhilk thow hais nocht resauit? And in ỹ Psalme: Dñi est terra & plenitudo eius. The erde is the Lordis and all content in it, the round warld and all that inhabit in it. Thairfor we suld euir gife thankis to God for all his giftis, sayand with the Prophet in the Psalme: Benedic anima mea domino, et omnia que intra me sunt nomini sancto eius. Benedic anima mea domino, et noli obliuisci omnes retributiones eius. Lotue thow the Lord O my saule, and all that is within me lotue his haly name, lotue thow the Lord my saule, and forzet nocht his benefitis. Thridly, be faith of this artikil, we ar inducit to haif pacens in al aduersiteis. Suppose all creatouris ar maid of God, and sa gud in yair nature resaut of God, zit gif in ony thing that noy vs, or inferris ony payne to vs, we suld beleif that the same payne cūmis to vs be the hand of God, bot nocht the synne of

A lessone to gife thankis to God.

i. Cor. 4.

Psal. 23.

Psal. 102.

A lessone to haif pacience.

euil

euill men, quhilk puttis the payne to vs. Thairfor sais the Prophet Amos: Si erit malum in ciuitate quod dominus non fecerit? Is thair ony euil in the citie, quhilk the Lord makis nocht? As he mycht say, thair is na euil of payne or trubil in the pepil, bot it cummis be the send of God, according as he sais be ỹ Prophet Esaie: Ego dominus et non alter, formans lucem et creans tenebras, faciens pacem et creans malum, ego dñs faciens omnia hec. I am the Lord and na vthir bot I, quhilk makis lycht and myrknes, quhilk makis peace and also makis euil, vnderstand be this word euil, battal, weir, and all maner of aduersitie and temporal trubil, for punitioun of syn, as sanct Hierome sais vpon Amos. Bot it is callit euil, because it semys euil to paine yat tholis it. Now seand ỹ al euil of payne, troubil and aduersitie, cummis be the send of God, other for our correctioun, probatioun or punissioun, we suld haif pacience in all aduersiteis, sayand with Job: Si bona suscepimus de manu dñi, mala autẽ quare non sustineamus? Gyf we haif resaluit prosperitie fra the hand of the Lord, quhy suld we nocht thoil the euil of aduersitie? Dñs dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hes geuin vs our prosperitie, the Lord hais takin it away fra vs, as it hais plesit the Lord, sa be it done, blissit be the name of the Lord.

Amos. iii.

Esaie. 45.

Hiero. sup Amos.

Iob. 2.

Iob. 1.

Fourtly

A lessone to vse all creatouris vveil.

Fourtly, be the faith of this same artikil we suld leir to haik the rycht vse of all creatouris, quhilk is to vse thame to that effeck & purpose, quhairto thai ar creat of god. And gif ze wald speir, to quhat vse was the creatouris maid of God: The wisman anſuerts sayand: Vniuersa propter semetipsum operatus est dominus. Our Lord God hes wrocht and maid all creatouris for his awin self, that is to say, for his awin gloze that all creatouris suld glorifie & magnifie him according to thair powar and maner.

Pro. xvii.

Secund, thai wer maid for our seruice and profit according as Moyses speikis of the Sonne and Mone and sternis, in the buke of Deuteronomii: Que fecit dominus deus tuus, in ministeriũ cunctis gentibus. Thi Lord God sais Moyses hais maid thame all to the seruice of all pepil. And the Prophet sais in ỹ psalme: Omnia subiecisti, subpedibus eius. Thow hais gud Lord (sais the Prophet) subieckit all thingis vnder the feit of mã, that is to say, to the seruice and profit of man. We suld thairfor vse al creatouris to the gloze of God, quhilk we do quhen we vse thame to the plesoure of God. Alsua we suld vse thame to our awin profit, sa that quhen we vse thame we cõmit na syn. Swa, quhatsaeuer thow hais, wisedome, cunning, fairnes, strenth, or ony warldly geir, vse thame all to the plesour of God, and sa thow vsis thame to thine awin profit. To God thairfor be al louing and thanks is, honour and gloze for euir and euir. Amen.

Deut. 4.

Psal. 8.

☞ The secund artikil. ☜

The

The iiii. Cheptour.



T IN IESVM CHRISTVM filium eius vnicũ dominum nostrũ.

Heir begynnis the secund part of our Crede, quhilk concernis the faith yat we suld haik in the secund persone in Trinitie, beleiuand kermely that he is bayth God and man. And this part of our Crede contenis seuin artikillis. The first is, I trow in Jesus Christ his only sonne our Lord. The secund, I trow yat Jesus Christ was consaiuit be the haly spret, and was borne of the virgin Marie. The thrid, I trow yat Jes⁹ Christ tholit his passioun vnder Poncius Pylatus, was crucifyit, deade & bereit. The fourt, I trow that Jesus Christ descendit to the hel. The fift, I trow that Jesus Christ raise fra deade to lyfe the thrid day. The sart, I trow that Jesus Christ ascendit to the heuins, & sittis at the rycht hand of God the father almychty. The seuint, I trow that Jesus Christ sall cum fra heuin to iuge the quick and the deade. Thir seuin artikillis expremis to vs the trew faith quhilk we aucht till our saluiour Jesus Christ in our hartis, and to confesse thame with our mouth quhen neid is, for as our saluiour sais: Qui credit in filium, habet vitam eternam, qui autem incredulus est filio, non videbit vitam, sed ira Dei manet super eum. Quhasa beleiuis in the sonne, hais eternal lyfe, he that beleiuis nocht in the sonne, sal nocht see lyfe, bot the wraith of God abydis apon him.

Seuin artikillis of the Crede

Ioan. iii.

Gyf

Gyf thow will knaw how profitabil this faith is, heir quhat sanct Paule sais to the Romanis: Quia si cõfitearis in ore tuo dominum Iesum, et in corde tuo credideris, quod deus illũ suscitauit a mortuis, saluus eris. Gyf thow confessis Jesv with thi mouth that he is the Lord, and trowis with thine hart, yat God hais raisit him fra the dede, thow sal be saifit. That is to say, gif thow beleiue with ane trew faith yat werkis be luse, yat Jesus Christ is bayth God and man, & yat he deit for our redemptioun, & raise vp agane fra the dede the thrid day, be the mycht of God, thow sall be saifit be eternal saluatioun.

Rom. 2, 10

Sen swa is (O christin man) that thi saluatioun eternal, standis in the trew and perfite faith of our saluiour Jesus Christ, I exhort zow to tak gud tent to the expositioun of yir seuin artikillis, quhilk as we said, pertenis till our saluiour Jesus Christ.

IESVS. For the plaine intelligens of this artikil, ze mone vnderstand four wordis. The first is yis word Iesus, the propir name of our saluiour, a name sa excellent & of sa hie maiestie, yat as sanct Paule sais: In nomine Iesu, omne genu flectatur, cœlestium, terrestrium et infernorum. In the name of Jesus, all knеis suld bow, of heuinly creaturis, of erdly, & of hell. This name Jesus is a Hebrew word, & be interpretatioun is as mekil to say in the Latin toung as saluator, & in our Scottis speche, ane saluiour. And efter quhat maner he is our saluiour, the halye Angel declarit to Joseph sayand: Vocabis nomen eius Iesum, ipse enim saluum faciet populum suum a peccatis eorum. Thow sal cal his

Philip. 2.

name

hame Jesus, for he sal saik his pepil fra yair synnis. Quhat is syn? Syn is ȳ trāsgressioun of Gods cō mand, yat kylis & blekkis our saulis. Syn bringis vs in bōdage & thirldome of the deuil, syn causis vs to incurre the offēce and indignatioun of God. Be syn we deserue the paynis eternal of hel. Fynally, throch syn we ar at Gods hame & bannisit the kingdome of heuin. Fra thir gret dangaris & misereis of syn, nother can Angel of heuin nor man in erde deliuer and saik vs. Only Jesus the natural sonne of God may saik vs, be the meritis of his blissit incarnatioun, of his maist haly conuersatioun and painful passioun. Thairfor he sais ȳ he sal saik his pepil fra thair synnis. And gif thow speir quha is his pepil, quhom he saikis fra yair synnis? Trewly thai men and wemen, to quhom the vertew and meritis of Christis passioun is applyit be faith, that wyrkis be charitie and the haly sacramentis, thai ar the pepil of Jesus, and thame wyll Jesus deliuer fra thair synnis. Quhairfor (O christin man) haue euirmair in thi mynd a quick remembrance of this haly name Jesus, haue euir in thi hart keruent luke to this haly name Jesus, haue Jesus prentit in thi hart, sa deiply and sa constantly, that na thocht or luke of this warld put it away. Thow may tak exempil of that halye man Ignatius, quhilk had sa keruent a luke to this name Jesus that he said to the tyrand, that Jesus was prentit in his hart. Quhen Ignatius was slayne, the tyrand causit the hart of Ignatius to be oppynnit & sa fande that miraculouslȳ this name Jesus was writtin in his

hart

writtin in his hart with goldin letteris. Quhairfo
suld we be plist in vis mater? The mair yat a trew
christin man or woman vnderstandis and cõsideris
the grct vertew and hie maiestie of this blissit name
Jesus, the mair sall he grow in Faith, Hoip, and
Chertitie, euermair haisand in his mynd yir wordis:

Act.4. Non est aliud nomen sub cœlo datum hominibus, in quo oportet nos saluos fieri. Thair is na vther name vnder heuin geuin to men, in quhome we mone be sauuit, bot allanerly be the name of Iesus.

Christ. The secund word heir to be notit, is yis worde Christus, quhilk be interpretatioun is callit vnctit. And this word Christ betakins the dignitie and maist excellent office of our saluiour Christ.

Exo.29. i.Reg.xvi 3.Regũ.i. In the auld law, preistis was vnctit, as it is writtin in ỹ buke of Exodi. Also kingis was vnctit, as we haue mentioun maid of king Dauid, and of Salomon. Quhy was Bischoppis & preistis vnctit? To signifie yair haly office geuin to yame of God, quhilk thai can nocht worthily and perfitly execute, without the spectal grace of God. The office of a Preist & Byschop is nocht to leiue in idilnes, nocht to leiue in fornicatioun and huirdome, nocht to be occupeit in halsing & hunting, bot to leiue ane haly lyfe, chaist in body and saule, to pray to God for the pepil, to offer giftis & sacrifice to God for the pepil, to preche the word of God to the pepil, and lyk lanternis of lycht to gife exempil of haly lyfe to the pepil, quhow thai suld contemne all inordinat lufe of carnal plesour, of warldly geir, & tẽporal dignitie, and to leiue a christin lyfe to the plesour of God.

Yis vvord Christ betakins the maist excellẽt dignitie and office of our saluiour, quhairby he is our hede king and hede bischop.

Kingis

kingis lykwais was vnctit, to ſignifie thair excellent dignitie and office. Quhilk is to rewl ỳ pepil be executioun of trew iuſtice, to defende bis pepil fra thair ennemyis, to chertiſch gud men, and to punis and dant euil men. And trewly our ſaluiour Jeſ, may weil be callit Chriſt yat is to ſay, vnctit, nocht wich materiall vle, bot with ye ſpret and maiſt abundant grace, quhilk God gaif to him, mair excellent and mair abundantly, than was getin to all creatouris that euir was, is or ſalbe. For as ſanct Johne the Baptiſt ſais: Non ad menſurā dat deus ſpiritum. God gaif nocht his ſpret to our ſaluiour Ieſus ekter meſour, bot abone all meſour. Thus our ſaluiour was vnctit ſpirituallie, to be ane Preiſt and ane King. Quhow was he ane Biſchop or a Preiſt? For he techit vs the trew worde of God, he prayit & prayis daily for vs to the father of heuin, he gaif vs exempil of all vertew and perfectioun, he offerit his awin precious bodie apon the altar of the Croſſe, as ane pleſand ſacrifice to the father of heuin, for our redemptioun and eternal ſaluatioun. Matrouir, he is king of all kingis and Lord of all Lordis, to quhome was getin all powar bayth in heuin & erde, be hais auctoritie to rewle his realme, that is to ſay, all chriſtin men and weimen, to defend thame fra thair ennemeis, to reward all gud men, and punis all euil men, quhilk he ſall do perfitly apon the lattar day, and dois daily with weir, peſt, and hungir, gif ze wald tak tent to it. Thus chriſtin pepil, euirmair haif in zour mynd thir twa haly wordis, Ieſus, Chriſtus, for thai ar full of all conſolatioun and comfort.

Ioan. iii.

Apoca. 19

His only sonne. Quhy sais thow in this artikil I beleiue in Iesus Christ the only sonne of God? Ar nocht we all, that beleiuis in Christ Jesu with ane trew and leiffand faith, the sonis of God? as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. Ye hais gewin powar to thame to be sonnis of God, quhilk beleiuis in his name. And as sanct Paule sais: Omnes enim filii dei estis per fidem, que est in Christo Iesu. Ye ar al the sonnis of God be faith quhilk ye haue in Christ Jesu. Now sen it is swa, yat al gud christin men be leiffand faith in Christ Jesu ar the sonnis of God, quhi sais pow in pis artikil, I beleiue in Iesus Christ the only sonne of God? Trewly we all say swa in this artikil, beleiuand with our hart, and cōfessand with our mouth, that our saluiour Jesus Christ is the only natural sonne of God, nocht maid, bot gotin eternally of the verrai substance of God the father, consubstancial with the father, God of God, lycht of lycht, trew God of trew God, quhais eternal generatioun and byrth, personal distinctioun, cōsubstantial nature of godheide, equalle powar, & euirlastand maiestie with the father, is declarit be the euangelist sanct Johne in the begynning of his euangil, sayand thus: In principio erat verbum &c. And as for al trew christin men and wemen, quhilk beleiuis in Christ Jesu with ane special faith that wyrkis be luke, ar the sonnis of God, nocht be natural generatioun, bot allanerly be faith, grace, and adoptioun, for als mekil as almychty god the eternal father for the lufe of me, wis of his natural sōne

Ioan. i.

Gala. iii.

Ioan. i.

our

our ſaluiour Jeſus Chriſt, hais forgeuin vs al our ſynnis, taking vs to his fauour, & maid vs participāt of his eternal kingdome, with Chriſt Jeſu his naturall ſonne, as ſanct Paule declaris to the Romanis, ſayand: Ipſe enim ſpiritus teſtimonium reddit ſpiritui noſtro, quod ſumus filii dei. The haly ſpreit beris witnes till our ſpreit, that we ar ȳ ſonnis of God. How beris the haly ſpreit witnes til our ſpreit, yat we ar the ſonnis of God? Trewly be luke and cheritie, quhen we haue a luke to the commandis of God, & content to fulfil thame with ioy & blythnes, principally for the luke of God, ſic a perfit luke and ſpiritual affectioun declaris til our cōſcience that we ar ȳ ſonnis of God be adoptioun. Than it followis: Si filii et heredes, heredes quidem dei, coheredes autem Chriſti. Gyf we be ſonnis we ar alſo heretouris, heretouris I ſay of God and participāt of the eternal heretage with Jeſus Chriſt. Roma. 8.

Our Lord. Quhy ſais thow in this artikil that Jeſus Chriſt is our Lord? Uerrailly he is our Lord and we ar his poſſeſſioun be double rycht. Firſt be the rycht of creatioun, he hais creat and maid vs, we ar his awin hande warke, he hais geuin vs our body and our ſaule and all the gud that we haue. Secund, he is our Lord be the rycht of redemptioun, for quhen we war in the thraldome of ſyn, the deuil, and hell, he redemit vs with his awin precious blude, ſa that we ar nocht our awin ſeruandis

bot we suld be his seruandis to serue him as our Lord and maister. Sa he said to his Apostillis:

Ioan.xiii. Vos vocatis me magister et domine, bene dicitis, sũ etenim. Ze cal me maister and Lord, ze say weil, I am swa. Bot tak tent how he requiris of vs agane to follow his exempil in meiknes, luke & obediens, quhilk gif we do, we sall be sickar yat he will as ane potent Lord, help vs in all our neid, defend vs fra al our ennymeis, and finally (gif we perseuere in his seruice) reward vs with the eternal gloze, quhairof he is callit the Lord and the king: Dominus glorie et rex glorie. The Lord of gloze, and the king of gloze.

i.Cor.ii. Psal.xxiii.

The sentens of yis artikil.

I trow into Jesu Christ, the only natural sonne of God and our Lord. That is to say, I trow nocht allanerly that Jesus Christ is verai God & allanerly Gods natural sonne, quha hais the same godheid with him, substance and nature, bot that as he said him self, the father hais maid him in his manheid Lord of all, bot specially he is our Lord, he hais deliuerit vs fra the deuil yat tyrand, syn, dede, and hell and all euil, and hais tayne vs in his awin keping, yat he sal defend vs wt his rychteousnes, wisdome, powar, lyfe and gloze, gif we serue him trewly.

Psal.iii. Math.28 i.Cor.15

Moral lessonis of vertevv gadderit of the secund artikil of the Crede

Now because the natural sonne of God is ỹ eternal wozde of God, and be incarnatioun was maid man in the wayme of the glozious virgin Marie, and also the wozd of god temporal conteint in haly scripture, is bot ane similitude, demonstratioun

monſtratioun and furth ſchawing of that eternal wo3d, we ſuld in this artikil leir to conſaiue and beir the tẽpo3al wo3d of god in our myndis, be the exempil of the virgin Marie, quhilk conſaiuit and buir the eternal wo3d of God be incarnatioun. First, the glo3ious virgin Marie hard the meſſingeir of God the Angel Gabriel, exponand the will of God to her, behald thow ſall conſaiue in thi wayme and beir ane barne, and ſal call his name Jeſus &c. Secund, ſche conſentit to yat ſame will of God, ſayand: Ecce ancilla domini, fiat mihi, ſecundum verbum tuum. Behald heir I am ye handmaidin of our Lo3d, it mot be to me as thow hais ſaid. Thridly, ſche buir him in hir wayme certane monethes. Fourtly, ſche buir & bro3cht him furth be byrth. And quhen he was bo3ne ſche nuriſſit him: Sa ſuld we firſt heir the wo3d of God pro3ponit to vs be the meſſingeir of god, the trew pro3chour, fo3 it is a takin yat we luke God, gif we heir his wo3d blythly: Qui ex deo eſt verba dei audit. He yat is of God heiris ỹ wo3d of God. Secund, we ſuld geue ferme credite to the wo3d, and conſent to do as the wo3d biddis vs do, o3 ellis we beir in vaine: Non profuit ſermo auditus, non admixtus fidei, ex his qui audierunt. The wo3de of pro3ching helpit thame nocht, quhen yai hard it, that beleiuit it nocht. Thridly, we ſuld beir ỹ wo3d in our remembrance, be meditatioun and ſtudie, accor3ding as the Pro3phet ſais in the

How we ſuld be exempil of the glorious virgin Mari, cõſaif and beir the vvord of God. Luce.1.

Ioan.8.

Hebre.4.

Pſal.118. Pſalme: In corde meo abſcondi eloquia tua, vt nō peccem tibi. I haue hyd thi wordis in my hart, that I ſuld nocht ſyn agane the. Fourtly we ſuld bring furth the word of God, to the edificatioun of our nychtbour, be admonitioun, exhortatioun, cheritabil reprehensioun, and alſo be

Coloſ.iii. prechyng, gif we be callit to that office: Verbum Chriſti habitet in vobis abundanter, in omni ſapientia, docētes et cōmonentes voſmetipſos. Lat ȳ word of Chriſt dwell in zow largely, warnyng & techyng ane ane vthir:

Ephe.4. Omnis ſermo malus ex ore veſtro non procedat, ſed ſi quis bonus ad edificationē. Lat na euil wordis cum out of zour mouth, bot that quhilk is gud for the edificatioun of zour nychtbour. Laſt of all, the word of God ſuld be nurriſſit be doing gud deidis, proponit & ſchawin in the ſame word, accordyng as ſanct

Iacobi.i. Iames byddis vs, ſayand: Eſtote factores verbi et non auditores tantum. Be ze the doaris of the word and nocht heraris allanarly. And gif ony wald ſpeir how is Jeſus Chriſt maid my Lord and quhat gaik he for my ranſoume? I anſweir be thir ſpecial artikillis that followis.

The

The thrid artikil.

The fift Cheptour.



VI conceptus est de spiritu sãcto, natus ex Maria virgine. I beleiue that Jesus Christ was consaiuit be the haly spret, borne of the virgin Marie. In this thrid artikil God requiris of vs to haif a special trew faith in the Incarnatioun of the sonne of God, without the quhilk na mã may be saifit For as the excellent doctour Cyrillus sais, our saluatioun standis in ye faith of the blissit Trinitie, that is to say, to trow in God the father, in God the sonne incarnat, & also in God the haly spret. Sa that quhen we say, I beleiue in the sonne of God, we suld eik this word incarnat, sayand: I beleiue or I traist in the sonne of God incarnat. Sa, efter that in the secund artikil we beleif with our hart, & confesse with our mouth, the eternal generatioun & natiuitie of the sonne of God, quhairby he is trew God with God the father. In the thrid artikil, we beleiue with our hart and confesse with our mouth the temporal generatioun and natiuitie of the sonne of God, quhairby he was maid mã lyke to vs in our nature, except ignorance and syn, and vthir imperfectionis of our saule.

VVe suld beleiue on trovv in the sonne of God incarnat.

Quhilk vvas consaiuit be the haly spret. Quha was ye formar, makar and wyrkar of this blissit incarnatioun of the sonne of God: Trewly the

haly spyrit, thairfor thow sais I beleiue that Jesus Christ was consaluit be the haly spyrit, for vndoutandly he was nocht consaluit be the seid of man, bot be the operatioun and vertew of the haly spyrit, for als soone as the glorious virgin Marie hard the will of God send and declarit to hir be the heuinly messengear the angel Gabriel, that sche suld consaiue in hir wayme & beir the sonne of God, sche cõsentit to the sampyn blis-
Luce. 1. sit incarnatioun, sayand: Ecce ancilla domini, fiat mihi secundum verbum tuum. Behald heir I am ȳ hand maidin of our Lord, sa be it to me as pow hais said. Incontinent, as sche had expremit yir wordis, the haly spyrit wrocht the incarnatioun of the sonne of God, in ȳ wayme of the glorious virgin. For he gaderit certane of the maist pure and clein droppis of blud, quhilk was in the bodie of the virgin, and of yame fassionit & formit the perfit body of our saluiour, win hir wayme, and sa sche consaiuit the sonne of God, nocht be the seid of mã, bot be the operatioun of the haly spyrit. Nocht theles ye suld beleiue that the haly spyrit wrocht this blissit incarnatioun, nocht wout the wyrking of the father and the sonne, for doutles all the hail Trinitie, the father, the son and the haly spyrit, wrocht the same blissit haly incarnatioun, as we gadder of ȳ wordis, quhilk the angel Gabriel said to the glorious virgin.
Luce. 1. Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. The halye spyrit sall cum vpon the, and the powar of the hiast sal ouir schadow

the

the. As ze heir plainely the haly spreit expremit, sa quhen he said this word povvar, he speikis of the sonne of God, quhilk is callit virtus et sapientia Dei, the powar and the wisdome of God, quhen he said this word heast, he spak of the father eternal, quhilk is ȳ heast. Sa in yir wordis we may leir yat the haly Trinitie, the father, the sonne and the haly gaist, was the wyrkar of yis incarnation, suppose be attribution it is ascriuit to the haly spreit, because that the sonne of god was incarnat, for the gret luke yat God had to mākind, and to schaw his gudnes & mercy in redemptioun of mankind, according as our salviour sais in the euangil of S. Johne: Sic deus dilexit mundum, vt filium suum vnigenitum daret. Sa God lufkit the warld, yat he hais geuin his only sonne. And thairfor as powar is ascriuit to the father, & wisdome to the sōne, sa is gudnes & luke attribut to ȳ haly spreit, be reasone quhairof we say, that the sonne of God was conseruit be the haly spreit.

1. Cor. 1.

Ioan. iii.

Borne. Now chriſtin pepil, we erhort zow to tak tent and consydder deuotly, how plainly the haly euangelistis sanct Mathew and sanct Luke discriuis to zow the blissit natiuitie of byrth of our saluiour Jesus Christ, leiuand na circumstance vntald, quhilk makis for the trew knawlege of the same misterie. Declarand in quhat tyme he was borne, quha was Emperour of al ȳ warld in the tyme of his byrth, quha was Leuetenent in the land of Jewry in the tyme of his byrth, of quhat clan or househald

Declaration of the blissit natiuitie of our saluiour.

was he borne: quhat houshald was he borne in, and in quhat ludgin of the citie: quha was messengearis quhilk first declarit and tald the same byrth: to quhem was this blissit natiuitie first schawin & manifest, quhat was the propir name of his mother, quhat was ye name of his father putatiue: All thir circumstancis we sall twiche breuely, yat ze may the bettir remēber the blissit natiuitie of our saluiour Jesus Christ.

The first circūstāce.

The tyme of this blissit natiuitie, efter the cōputatioun of Eusebius, was fra the beginning of the warld 5.199. quhen Herode sōne of Antipater had regnit in the lād of Jewry 30. zeiris and yat be the fauour & auctoritie of the Senat of Rome, quhen the empyre of the Grekis was put doune, and the Romanis had empyre and dominatioun in the warld, fra ye tyme of Abrahaw (to quhom Christ was promissit) 2025. in the xvb. day of ȳ moneth of December, The saluiour of ȳ warld Jesus Christ was borne. That he suld be borne in sicklyk tyme, it was prophesit lang afore be the Prophet Daniel, schawand, that in the last moneth of vniuersal empyre of ȳ warld, quhilk was the empyre of the Romanis, Christ suld be borne. Quhem he signifyit be ane stane quhilk without handis was hewin doune off a Hyll, quhilk signifyit and betaknit, that Christ Jesus suld be borne without the seid of man, allanerly be operatioun of the haly spret. And S. Mathew makis mentioun of Herode the king to certifie vs, yat ȳ prophecie of the Patriarck

Daniel. 2.

Jacob

Jacob was fulfillit, quhen he ſaid: Non auferetur ſceptrum de Iuda, et dux de femore eius, donec veniat, qui mittẽdus eſt. The ſceptour and the kingis auctoritie in the land of Jewry, ſall nocht be taſin fra ane of the tribe of Juda, quhil he cum yat ſal be ſend to be Meſſias & ſaluiour of mankind. That is to ſay, Chriſt ſall cum and be borne, quhen the Jewis hais nocht a propir king of the tribe of Juda ringnand our thame, bot a ſtrangear, as was Herode a mī of the lād of Idumea. The vniuerſall empyre and geet dominioun of the warld was than amang the Romanis. For the firſt empyre and geet dominioun of the warld, was amang the Babilonianis and Aſſyrianis, fra thame it was tranſlatit to the Meidis and Perſis, fra ye Meidis and Perſis it was tranſlatit into Alexander the geet king of Macedonia, laſt of all it was geuin to the Romanis. And efter, quhen thai had kepit ȳ ſame Empyre the ſpace of 70. zeiris efter the ring of the Emperour Caius Julius, the ſecund Emperour rang, callit Octauius Auguſtus, & in the 42. zeir of his ring our ſaluiour Jeſus Chriſt was borne. Gene. 49

The ſecund circumſtance

Leuetenent to the ſame Emperour in the land of Syria and Jewry was Cireneus. Sa quhen the land of Jewry was ſubteckit to the Romanis be Pompey the gret, al the pepil of the warld ſubdewit to the forſaid Romanis, be ane edict maid be the forſaid Emperour Octauius Auguſtus, was commandit to pay ane tart, quhat: for ilk a man paſſit to that citie quhatcin he was borne, or quhair to he belangit be ony rycht tytill, gaif his naime in writ, & profeſſit

The thrid circumſtance.

The fourt circumſtance.

profeſſit obedience to the Emperour, and payit ane
The fift circum- tax̄t to him. The clan or genecologie of Jeſus
ſtance. Chriſt, is diſcriuit be ye euangeliſt ſanct Mathew,
declarand yat he diſcendit fra the ſtok of Abraam,
The ſax̄t circum- and fra the houſe and familie of king Dauid. He
ſtance. was borne in Bethleem a lytill citie of the tribe of
Michee.v Juda, according as it was propheſit lang afore be
The ſeuint circum ſtance. prophet Micheas. The houſe quhairin he was
borne was nother ſtark Caſtel, fair pallace, propir
chalmyr and ſichȝe, bot becauſe thair was na vthir
place in the lodgin, it pleſit the king of al kingis, &
the Lord of al Lordis to be borne in ane ſtabil, and
quhen he was borne to be laid in a crybbe, ſo gret
The aucht circūſtāce. exempil of meiknes he wald ſchaw to vs all. The
firſt proclamour & furth ſchawar of that bleſſit Na-
tiuitie, was ane heuinly Angel, quhilk tald it to cer-
tane ſchipherdis ketping pair wecht in ȳ nycht vpō
thair flock, quhilk came & fande him & wyrſchippit
The nint circum- him. Certane kingis & wiſmen come out fra the
ſtance. Eiſt, & be directioun of ane ſtarne fande him, wyr-
ſchippit him & offerit to him, Gold, Sence & Myr-

Of the virgin. Behald heir deuotly (O chriſtin man & woman) how that the mother of our ſaluiour was ane clein virgin quhē ſche buir him, according as it was propheſit monyȝeiris afore, be the haly Prophet Eſaie ſayand thus: Ecce virgo concipiet
Eſaie.7. et pariet filium, et vocabitur nomen eius Emanuel, quod interpretatur nobiſcū deus. Behald (ſais he) ane virgin ſal cōſaif and beir ane barne, & his name ſal be callit Emanuel, quhilk be interpretatioun is als mekil to ſay, as God is wᵗ vs. And doutles his

bleſſit

blisit mother was a virgin, nocht only in his birth, bot also euirmair eftir his byrth. And hir perpetual virginitie, afore his byrth, in his byrth, & eftir his birth may weil be knawin, be hir awin word; quhilk sche said to ỹ angel Gabriel on this maner: Quomodo fiet istud? quoniã virũ non cognosco. Luce. I. How may þis be (said sche) þat I sal cõsaiue and beir a barne? seand ỹ I am nocht purposit to ken a mã carnally.

Marie. This is the propir name of the glorious virgin, the mother of him quhilk is bayth God and man. Trewly all deuote christin mẽ & wemen hes gret cause to be blyth in God, quhen that heir this name Maria pronunsit & spokin, kennand perfitly, þat for als mekil as sche is ỹ mother of our salutour Christ, sche is the begynnar of all our grace & saluatioun. Eua, sit being a virgin cõsenting to the deuil brocht the maledictioun of God & eternal dede vpõ vs. Bot the glorious virgin Marie, consenting to the messengeir of God, restorit vs agane to the benedictioun of God & eternal lyfe. Be Eua, than being a virgin, disaiuit be werkin of the serpent, come all our calamitets and daily miserie. Be the virgin Marie berand hir sõne, be wyrkin of the haly spreit come all our ioy and felicitie. Be Eua brek and the command of God, we ar borne the sonnis of wraith and of damnatioun. Be the virgin Marie, submittand hir self to God be perfite faith & obediens we haif resauit Christ Jesus, be quhome we ar borne agane the sõnis of God be adoptioun. Eua throch hir pride and disobediens tynt the grace of God, quhaickfor it was said to hir: In dolore paries filios tuos. Thow sal beir ỹ barnis with dolour & paines

How the glorious virgin Marie vvas ye beginnig of our saluatioun

Bot

Bot Marie, throch her meiknes, fande grace of God, and hard thir wordis said to hir: Aue gratia plena dominus tecum, benedicta tu in mulieribus & benedictus fructus ventris tui. Haile Marie full of grace, the Lord is with ŷ, blisfit art thow abone al wemen, and blisfit is the fruit of thi wayme, for be him we gat ŷ blisfing of God promisfit to Abraam.

Luce. 1.

Now deuote pepill I exhort ilk ane of zow to beleiue this artikil with ane special faith, trowand fermely, that our saluiour Jesus Christ was borne for ilk ane of zow in special, yat ze mycht be borne agane the sonnis of God be adoptioun, and fynally cum to the kingdome of heuin.

The sentẽce of this artikil is this. I trow surely, that for me and my saule heil, the sonne of God Jesus my saluiour, was consaiuit of the haly gaist, borne of the virgin Marie, without ony carnal deid of mã, without mannis seid. Sa that sche was ane clein virgin in hir cõsaiuing, in hir byrth, and efter hir byrth. That he suld clenge myne & all mennis (quha traistis in him) synful byrth, vnclein, carnall and damnabill consaiuing. And that we suld be borne agane of wattir & the haly spret, to be the spiritual sõnis of his father for his saik, heretouris of God, and coheritouris with Christ of the realme of heuin. In this thrid artikil we may leir certane lessonis profitabil for our edificatioun. First the trew knawlege and remẽbrance of the blisfit incarnatioun suld cõferme vs in our faith. As it apperis be this exempil, quhen we heir tydanis tald vs of thingis donne in strange, and far cuntreis, we geue

Moral lessonis of vertevv gaderit of the thrid artikil.

mair credence to a man that hais dwellit in yat cuntre, than to ane vthir man that was neuir thairin. Lykwis, afoir the blissit incarnatioun & cumming of the sonne of God our saluiour Jesus Christ, the Patriarchis and prophetis be reuelatioun of God, tald mony thingis of God & his godly powar, wisdome and gudnes, of heuin and heuinly cumpany, to quhome gud men and weimen gaif credence, bot becausse our saluiour hais tald vs sicklike thingis of god the blissit Trinitie & heuinly cumpany, quhilk was thair him self being ane persone, equal & consubstancial with God the eternal father, thairfor to him we suld geue mair ferme credẽce in all thingis quhilk he sais to vs concerning our faith. Thairfor it is writtin: Deum nemo vidit vnq̃, vnigenitus filius qui est in sinu patris ipse enarrauit. Ioan.i. Na mã hes sein god at ony tyme, the only begottin sonne, quhilk is in the bosum of the father, he hais declarit the same to vs. Secundly, be remembrance of the same, our hoip, quhilk we haue to optene ỳ gloir of heuin is mekil incressit, for quhy, thairfor was the sonne of God borne of the virgin Marie, & was maid the sõne of man, yat we throch the leiuand faith in him, mycht be maid the sõnis of God be adoptioun & sa optene ỳ eternal gloir. To this purpose S. Paule sais: Per quẽ habemus accessum per fidem in gratiã istã, in qua stamus & gloriamur in spe glorie filiorũ Dei. Be quhom allso we haue ane entresse be faith into yis grace, quhairin we stand, and reioyce in the hoip of the gloir, quhilk pertenis to ỳ sõnis of god. Roma. 5.

Thridly be faith of the same blissit incarnatioun we haif cause to be kendillit in the trew luke of God

quhilk

quhilk hais luffit vs sa gretly, that nocht only he hais geuin to vs all creatouris to mak vs seruice, the Angellis to be our keparis, the heuins to geue vs lycht and influens, fische, foule, and beist, to our sustentatioun, bot allswa to schaw his exceding lufe towart vs, he hais geuin vs his awin natural sone to our saluatioun & redemptioun: Sa our saluiour

Ioan. iii. him self testifeis in the euangil of sanct Johne: Sic deus dilexit mundū, vt filium suum vnigenitū daret. Sa God hais luffit the warld (that is the hail congregatioun of faithful men & wemen) that he wald geue to yame his awin natural sonne, to be yair redemar & saluiour, quhilk gret lufe of God, be rycht suld kendil our hartis agane in the lufe of God, to quhom be honour and gloze for euir & euir. Amen.

☞ The fourt artikil. ☜

The saxt Cheptour.

I Beleiue yat Iesus Christ tholit his passioun vnder Pontius Pilatus, vvas crucifyit, dede, and bureit. Ze suld now O chrystin pepil, with gret lufe & feruent deuotioun heir this artikil of the passioun of our saluiour Christ declarit to zow, cō-

1. Cor. 4. siderand quhat sanct Paule sais: Verbum crucis pereuntibus quidem stulticia est, his autē qui salui fiunt, idest nobis, virtus dei est. The word of the Crosse semis to be daftnes and folie to thame that perischis, & is condammit, bot to yame yat ar saiffit, it is the vertew and powar of God. The Infidelis quhilk wantis our chrystin faith thinkis it gret fu-

lisnes

lechnes to say yat god may thoil passioun, nocht vn derstanding that our saluiour Christ is bayth God and man, and that in the nature of his godheid he tholit na passioun, bot in the nature of his manheid he tholit his passioun. Nairouir the infidelis and vnfaithful thinkis it gret fulechnes to thoil painis and passioun, quhen a mã may eschape yame, nocht vnderstanding that our saluiour tholit nocht his passion agains his wil, ꝛ for his awin synnis, bot zit he tholit his maist paynful passioun of his awin fre wil, nocht for his awin syn, quhilk he neuir cõmittit in thocht, word or deid, bot allanerly for our synnis according as sanct Peter declaris: Qui peccata nostra ipse pertulit in corpore suo super lignũ, vt peccatis mortui iusticie viuamus. He tholit for our synnis gret painis and passionis in his bodie apon the crosse, yat we be the meritis of his passioun, applyit to vs be faith and the sacramentis, mycht dee fra syn ꝛ leik in blisfulnes. Sa suppose all vnfaithfull men and wemen misken nis the passioun of our saluiour, zit all gud men and wemen with gret luke and feruent deuotioun thinkis on it, be continual contemplatioun and daily remembrance, trowand fermely that (as sanct Paule sais) it is the powar of god, quhairby syn, the deuil and hel is ouircommit, and we ar al saifkit yat ar the trew seruãdis of god. 1. Petri. 2.

He hais tholit passioun. Trewly he tholit sair and displesand wordis spokin to him, yat callit him ane Samaritane, yai said yat he was possessit with a deuil, thai said he brak the sabboth day, thai said he was ane droumkart and a freind of Publicanis and

and oppin symnaris, all thir iniurious wordis he tholit patiently for our saluatioun. Secundly, he tholit sair strakis, and last of all he tholit the sarrast paynis of dede. And to schaw him self a trew man, he tholit for vs bayth in his body and in his saule, he was takin, he was bound, he was falsly accusit, he was strykin with neifis, he was fylit with thair vyle spetting, he was dong with scurgis, he was crownit with thornis, & last he was nalit on ỹ crosse on the stink and mont of Caluary, and to his mair confusioun, set betuix twa theifis, he tastit Gall & vynakir, & finaily dede for our redemptioun. And trow nocht yat he tholit na paine in his saule, for he said him self quhē he was in the zaird afore he was takin: Triſtis eſt anima mea vſq; ad mortem. Math. 26 Hy saule is sarie and sad euin tō the dede, and he prayit a lang prayar, sa yat his swet come rynnand doune vpon the erde lyke droppis of blude. And as we said afore, al yir paynis tholit he for vs in his mālv nature, & nocht in his godly nature. For as the nature of mā was passibil and mycht thoile, sa the nature of God is impassibil and may nocht thoil.

Vnder Pontius Pilatus. Pontius Pylatus, is the name of the Juge, vnder quhome our saluiour tholit his passioun. And the name of this Juge is expremit to geue certane knawlege of the story and the tyme, for that same tyme Pontius Pilatus was Leuetenen of Jewry vnder Tyberius the Emperour of Rome, quhilk Pontius Pilatus kend weil that our saluiour was ane innocent and deliuerit to him be enuye of the Jewis. Nochtheles for feir of

man

man and eyning of his office, he gaif sentence aganis our saluiour and Jugit him to dede.

Crucifyit. In this word crucifixit, is expremit the kind of dede, quhilk he tholit for vs, for as to be crucifyit and nakit on the crosse was ane dede verrai langsum and excedand paynefull, sa it was a dede schamefull amang the Jewis, for it is writtin in thair law: Maledictus omnis qui pependit in ligno. Warrit is al man ȳ hingis on the crosse, zit yat maist patneful and schamefull dede he tholit for vs, to deliuer and saif vs fra the payne and schame eternal, & as the deuil ouircome mankind be meins of a tre, quhen he prouokit him to eite of the frute forbiddin, sa it was conuenient, that he suld be ouircummit be a tree, quhilk was done, quhen our saluiour tholit his passioun on a tree. Deut. 21.

Dede. Now christin man, haif euirmair in thi mynd the gret luke and kindnes, quhilk thi saluiour hes schawin to the, quhen he deit for ȳ. Remember the blud of his body, quhilk he sched to wesche thi saule fra synne, accoirding as it is writtin in the Apocalypsis: Dilexit nos et lauit nos a peccatis nostris in sãguine suo. Ye hes luffit vs and hes weschit vs fra our synnis with his blude. Lat neuer the word of sanct Paule gang out of thi mynd, quhilk he sais: Cum inimici essemus, reconciliati sumus deo per mortem filii eius. Quhen we war ennemeis to God, we war recõsalit to him be the dede of his sonne. Think oft

Quhat frute or profit get vve be the meritis of his passion Apoca. 1.

Roma. 5.

tymes of the wordis quhilk haly kirk singis: Qui mortem nostram moriendo destruxit. He hais destroyit our eternal dede, be his temporal dede. Beleue stedfastly, that quhen he deit, he offerit a perfit sacrifice apō the altar of the crosse, to the father eternal, for our reconciliatioun, for our redemptioun and eternal saluatioun. Lat this faith be thi plycht ankir, and doutles thow sall be saiffit fra all the dangeir of syn, of the deuil, and of hell, & be the meritis of the same passioun and dede optene the lyfe eternal. And be sickir (O christin man) that thow beleue this artikil with ane special faith, nocht only beleuand yat the sōne of God deit for ȳ saluatioun of S. Peter and S. Paule, bot trow sickirly that he deit for thi saluatioun in special, sayand with sanct Paule: In fide viuo filii dei, qui dilexit me et tradidit semetipsum pro me. Gala. 2. I leif now in the faith of the sonne of God, quhilk hais luffit me and hes geuin him self to the dede for me. In this special faith standis thi saluatioun, pow haifsād cheritie, and wyrkand thairefter kepand the cōmandis of God.

And vvas erdit or bureit. Suppose our saluiour (as cōcerning the opinion of the warld) deit with gret schame & confusion, zit his bodie was bureit in ane honest sepulchir with gret cost and reuerence. For he tuk our passibill and mortall nature, for our redemptioun. Quhairfor, quhen he

he had completit and fulfillit our redemptioun with his passioun and deit apon the Crosse, it was conuenient that his bodie suld be put na mair to confusioun and schame, bot rather to honour and reuerence, because of his glorious resurrectioun, quhilk was schortly to follow. And of his honourabill and reuerent burying, it was prophesit lang afore be the prophet Esaie sayand: Et erit sepulchrum eius glorioſum. And his sepulchir sall be glorious. And sa it was in deid, for Joseph of Aramathia & Nichodemus buriet his precious bodie with costly vnctmētis and spices in ane honest & new sepulchir, as the euangelistis declaris at gret lenth. Esaie. xi.

The sentence of this artikil is this. I trow surely that he in his manly nature tholit passioun vnder Poncius Pilatus than iuge in Jerusalem, to mak satisfactioun and mendis for al our synnis, yat hes a trew & leiuand faith in him. And that he was crucifyit apon ane crosse, and festinit Adamis obligatioun (quhilk was aganis vs) to the crosse, that it suld neuir mair noy vs, that we suld haue redemptioun and remissioun of al synnis be his blud, quhilk he sched & offerit as ane acceptabil offerand for euermair, to mak thame perfite, quhilk is hallowit, that is to say, sanctifyit be leiuand faith in his blude, and resauing of the sacrament of Baptyme. Coloſ. 2. The sentens of yis artikil.

And

And I trow surely that he sched his precious blude, for the gret luke quhilk he had to vs, to wesche vs fra our synnis, with the same luke he deit apon the crosse to reconsal vs and bring vs agane in the fauour of his father eternal, makand to him ane iust & perfit satisfactioun for al our offēcis quhilk hes a leifkand faith in him, & is trewly penitent be contritioun, confessioun, and satisfactioun. To mak peace betuix his father and vs, to slay syn and dede quhilk had ouerance apon vs. To deliuir vs fra all dangeir of syn, the deuil, dede and hel. And to bring vs to the glorious kingdome of heuin, thair to be with him euirmair in ioy and blysse. And I trow verrily pat his body was put in the erde, in quhilk he tholit dede, to put synne out of his fatheris sycht, & in his awin body to change pat malesone said to Adam, pat he suld turne in asse quhairof he was maid, bot zit his body, as the Psalmist sais, saw neuir corruptioun.

Psal. 15.

Gene. iii.

Moral lessonis of vertevv gadderit of yis fourt artikil.

And in this artikil of the Passioun, we haue as sanct Augustine sais, sufficient instructioun to ordour our lyfe hatilly in vertew, to the plesour of God. For quha sa will leife ane perfite lyfe, lat him contemne thai thingis, quhilk our saluiour hingand on the crosse contemnit, and lat him despyze thai thingis, quhilk our saluiour hynging on the crosse despyzit, for trewly thair is na vertew, bot of it we may tak exempil fra our saluiour hyngand on the crosse.

Wald

wald thow haue exempil of perfite luſe and cheritie? Heir quhat is ſaid in ſanct Johnis euã gel: Maiorem charitatem nemo habet, quam vt animã ſuã ponat quis pro amicis ſuis. Na man hais mair cheritie, than a mã to ſpend his lyfe for his freindis. And that our ſaluiour did for vs apon the croſſe. And ſen ſwa it is, that he hais geuin his lyfe for vs, we ſuld nocht be diſcontent, nor think it heuy to thoile ony kind of aduerſitie for his faith and obediens, ſayand with the prophet in the Pſalme: Quid retribuam domino pro omnibus, quæ retribuit mihi? Calicem ſalutaris accipiã, et nomen domini inuocabo. Quhat ſal I geue to the Lord, for all that he hes geuin to me? I will tak to me the cup of my ſaluiour, that is to ſay, thoill aduerſitie pattently, for the luſe of my ſaluiour Chriſt, and ſwa call apon his name with faithfull prayar. Seikis thow exempil of perfite pacience, thow hais it geuin maiſt excellently to the in the croſſe of our ſaluiour Chriſt. Pacience is ſchawin to be gret be twa poinctis, other quhen a man tholis gret paynis pacientlie or quhen he tholis paynis & may eſchaip thame and will nocht in deid eſchaip thame, bot tholis thame willyngly. Sa our ſaluiour on the croſſe tholit for vs gret paynis, in ſa mekil as ſanct Petir ſais: Cum pateretur, non comminabatur. Quhen he tholit his paſſion, he maid na boſting or ſchoring to thame that put him to the dede. Bot as the Prophet ſais: Sicut ouis ad occiſionẽ ducetur, et ſicut agnus coram tondẽte ſe, obmuteſcet.

Exempil of perfite luſe and cheritie. Ioan. xv.

Pſal. 115.

Exempil of perfite pacience.

1. Petri. 2.

Eſaie. liii.

He ſall be led to his dede lyke a ſcheip, and lyke a lambe ſall he hald him ſtill befoꝛe the man that clippis him. This pꝛopheſie our ſaluiour fulfyllit in the tyme of his paſſioun, quhen he lyke ane innocent lambe tholit his paſſioun patientlỹ, without ony murmour, gaynſtanding, oꝛ contradictioun. Nathouir, he mycht haue eſchapit the ſame paynis, gif it had pleſit him to haue maid reſiſtence, accoꝛding as he ſaid to ſanct Pe-
Math. 26. tir in the tyme of his taking: An putas quia non poſſum rogare patrẽ meũ, et exhibebit mihi modo pluſq̃ duodecim legiones angelorũ? Thinkis yow that I can nocht pꝛay my father, and he ſal ſend me mair than xii. thouſand legionis of angellis? Be this ze may ſe, how gret was the pacience of our ſaluiour in tyme of his paſſioun. Quhairfoꝛ lat vs do the counſel of ſanct Paule, ſayand
Hebre. xii thus to the Hebꝛewis: Per patientiam curramus ad propoſitum nobis certamen, aſpicientes in authorem fidei et conſummatorem Ieſum, qui propoſito ſibi gaudio, ſuſtinuit crucem, confuſione contempta. Lat vs ryn be pacience vnto the battall that is ſet afoꝛe vs, lukand vnto Jeſus the authoꝛ and finiſſar of our faith, quhilk quhen the top was lade befoꝛe him, tholit the croſſe and diſpyſit the ſchame. Wald thow haue exempil of meiknes, think on the paſſioun of Chriſt, he that was bayth God and man, was content to be iugit and dee vnder Pontius Pylate than being Juge in Jeruſalem. The Lord foꝛ his ſeruandis, the lyke of angellis, foꝛ mankind was

Exempil of perfite meiknes.

content

cõtent meikly to dee, accoꝛding as sanct Paule sais: Humiliauit semetipsum, factus obediens vsq; ad mortem, mortem autem crucis. He meikit him self and became obedient euin to his dede, the verrai dede of ỹ crosse. Philip.2.

Desyris thow to haue exemꝑil of perfite obediens, follow him pat was obdient to the eternal father, euin to the maist schameful and payneful dede, be quhais obediens we ar al maid iust afoꝛe God. Exempil of perfite obediens.

Accoꝛding as S. Paule sais to the Romanis: Sicut per inobedientiam vnius hominis peccatores constituti sunt multi, ita per vnius obedientiam iusti constituentur multi. Lyke as throch the inobediens of a man, thair was maid mony synnaris, sa be the obedience of a mã, thair is maid mony iust men. Thir twa men of quhom S. Paul spekis, ar Adam & Christ. Be Adamis inobediens we ar all maid synnaris, borne in oꝛiginal synne. Bot be Christis obdience we ar maid ryghteous afoꝛe God. Roma.v.

Schoꝛtly, wald thow leir to dispyse the bayne plesouris of this warld: follow the exempill of Christ, quhilk suppose he was king of al kingis and Loꝛd of all Loꝛdis, in quhom was all the tresouris of wisdome and knawlege of God, zit foꝛ our saluatioun he was content to be maid nakit, to be scoꝛnit, to be spittit on, scurgit, crownit with thoꝛnis, to be serut with gal & vynakir, and finally to dee. Exempil to dispyse the vaine plesouris of this vvarld.

Be nocht vainly affeckit to clething and ryches, foꝛ our saluiour sais: Diuiserunt sibi vestimenta mea. That haue parrit amangis thame my clething. Psal.21.

Be nocht vainely affeckit to honouris of this warld, for our saluiour tholit gret scorning and mony strakis. Be nocht vainely affeckit to delicat meitis & drinkis, for our saluiour in tyme of his thrysl, was seruit with Gal and vynakit. Quhat will ze mair? as sanct Augustine sais: Omnia bona terrena contempsit Christus Iesus, vt cõtemnenda monstraret. Chryst Jesus contemnit and dispysit all warldly thingis, to schaw to vs, that that suld be lythleit and dispisit of vs. Thus ze se deuote pepil, quhat gret perfectioun of lyfe we may leir in yis artikil of the passioun of our saluiour, to quhom be all louing & thankis, honour and gloze, with the father and the haly spreit, for euir and euir. Amen.

☞ The fift artikil. ☜

The vii. Cheptour.

Descendit ad inferos. He descendit or passit downe to hel. For the intelligens of yis artikil ze sall vnderstand that our saluiour deit on the crosse, quhen his saule departit fra the body, nochtheles his godheid was sa fast ionit with his mãly nature pat suppose the saule and the bodie was perfite syndry, zet his diuinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to the hellis.

Quhair is hell.

Hellis. Heir is to be notit, quhair is helle and how mony distinct partis or placis thair is

of

hel. This word in Latin infernus, is as mekil to
say in Scottis speche, as layth or vnderneth, & sa
be signification of pis word infernus, hell is in the
lawait part of the erd, or in sum place vnder the erd
Quhairto agreis the wordis of the scripture in the
Apocalypsis, quhilk plainly assignis thre distinct
dwelling placis of reasonabil creatouris, sayand:
Neq; in cœlo, neq; in terra, neq; sub terra. Nother Apoca. v.
creatouris dwelland in heuin, nother creatouris
dwelland on the erde, nother creatouris dwelland
vndereth the erd, was abil to oppin the buke, that
is to say, was abill to compleit & fulfyll the mistery
of our redemptioun, bot only the lambe immaculat
Jesus Christ. Thair is four distinct partis or
placis of hell, efter the declaratioun of doctouris, &
ilkane of pame efter the cõmon maner of speking is
callit hell. Thair is infernus damnatorum, the hel
quhairin that ar quhilk departis of this warld in
actual & mortal syn, quhilk ar condamnit to eternal
sensibil payne. And in yat hel is thre distinct paynis
The first is priuatioun of grace, ỹ secund is priua-
tioun of gloire, the thrid is perpetual feling of sensibil
payne. Thair is infernus puerorũ, the hel quhairin
is ye saulis of al ỹ barnis yat departis of yis warld
nocht being baptizit, allanerly in original syn wout
ony actual syn, & thair is priuatioun of grace & pri-
uatioun of gloire, bot na sensibil payne, & the payne
of thir barnis is verrai litil, eisy & soft because that
thai ar priuate of grace & gloire, nocht throch thair
awin actual syn, bot allanerly throch the syn of our
first father Adam. Thair is als infernus purgan-

dorum

dorum, ane bel, quhairin thai ar quhilk hais mister to be clengit or purgit fra yair venial synnis, or yat be the iustice of God ar obliſit to thole ſum tẽporal paine thair for dedely synnis, for quhilk thai haue nocht tholit ſufficiently in this warld. And yair is in Purgatorie priuatioun of glore, and alſo ſenſibil payne for a tyme, bot nocht priuatioun of grace, for all the ſaulis quhilk ar in Purgatorie, ar in the fauour of God & hais his grace, for als meikil as thai departit of this warld in Faith, Hoip and Cheritie. And how thai may be helpit out of thair paynis be the prayaris and guid deidis of yaime yat ar on liue, it ſal be declarit to zow in the ende of the fourt part of this Catechis, quhen we ſall ſchaw to zow howze ſuld pray for all men bayth quick and dede. Thair was alſo infernus patrum, the hell of the fatheris, quhair was na payne, bot allanerly wanting of the glore of God, yai had na ſenſibil payne, yai had the fauour and grace of God, and lukit to get the glore of God be the paſſioun of Chriſt, & thairfor it was callit the boſum of Abraham, becauſe al gud men & wemen (quhilk was purgit & deliuerit fra originall syn be ỹ ſacrament of circumciſioun into the tyme of the law of Moyſes, and in the tyme of the law of nature be faith of yair parentis or freindis, wt ſacrifice and departit of this warld in the faith and obediens of god, eftir the exempil of Abrahã, and alſo hauand na miſter of purgatioun) thai paſſit to that place callit limbus patrũ, or ſinus Abrahe, quhair to our ſaluiour diſcẽdit immediatly eftir his paſſioun nocht to thoil ony payne or paſſioun thair, for al his

Purgatorie.

paynis

ſaynis was completit and endit, quhen he deit apō the croſſe. Thairfor gif ze will knaw ȳ cauſe of his paſſing doune to hel, it was to deliuer his ſeruādis quhilk afore the tyme of his paſſioun (as we ſaid afore) departit fra yis warld in his faith, hoip & chertie, as Abrahā, Iſaac & Iacob, Moyſes, Dauid, wt all vthir perfite & iuſt perſonis, quhom he deliuerit fra the pręſone of hel, callit limbus patrū, according as was pręphetit lang afore be ȳ pręphet Zachary ſayand thus to him: Tu quoq; in ſanguine teſtamēti tui, emiſiſti vinctos tuos de lacu, in quo non erat aqua. Thow lord (ſais the pręphet) be vertew of thy blud, ſched in cōfirmatioun of the new teſtamēt, hes deliuerit the pręſonaris out of ȳ loch, quhairin was na wattir, yat is, pow hes brocht out fra the pręſone of hel (quhairin is no refreſching of mercy, nor of gloir & toy celeſtial, for ȳ was to cum yan be Chriſt) al gud and haly men and wemen, haldin thair as in a pręſone. Alſo ȳ ſame deliuerāce was pręphetit be the pręphet Oſee: Ero mors tua, o mors, ero morſus tuus o inferne. O dede (ſais our ſaluiour) I ſall be thi dede. This pręphecie was fulfillit quhē our ſaluiour with his corporal & tēporal dede, diſtroit our eternal dede, deliuering al yame yat beleuis in him with a leiſſand faith, fra ȳ bōdage of eternal paynis of hel, quhilk is callit the eternal dede. It followis: O hel I ſal byte the. The man yat bytis ony thing, he takis part to him, & lattis part remane behind. Sa our ſaluiour paſſand doune to hell, he fulfyllit this pręphecie, taking part of ſaulis out fra hell wyth him, and leiſſand part behim him.

Quhom deliuerit our ſaluiour of hel

Zacha. 9

Oſee. xiii.

Quhom

Quhom tuk he with him: bot thame that was haly and gud, quhilk was haldin thair as presonaris. Quhom left he behind him: bot thame quhilk was in ỹ hel of dãnatioun reprobat & condemnit to paynis eternal, & all thame quhilk deit in original syn.

The sentence of this artikil is this, I trow verrally he passit downe to hel with gret powar, to subiect hym quhilk had empyre of dede, yat is ỹ deuil, to deliuer yame, quhilk be dredour al yair lyfe was vnder bondage, that the deuil and his wylis suld nocht nope thame quhilk had faith in Christ Jesu, quhom he hais deliuerit fra the deuil and hel.

Moral lessonis of vertevs gadderit of this fyft artikil.

In this artikil we may leir certane mozall lessonis. Fyrst euirmair in al afflictionis & trubillis we suld hoip fermely in the help & deliuerãce of our sauiour Christ, for sen swa it is yat he hes deliuerit his seruãdis out of hell quhilk had ferme hoip & luke to hym, mekil mair aucht we to hoip to be helpit and deliuerit fra all our trubillis, gif we put al our hoip & trauil in him. Exempil we haue in the buke of wisdome: Hec venditum iustum non dereliquit, descendensq; cum illo in foueam, in vinculis non dereliquit eum. The wisdome of God left nocht that iust man Joseph, bot passit downe with him into the deippar caue, & left him nocht quhen he was wrãgously put in presone and bounde with chenzeis, bot deliuerit him fra all trubil, and brocht him to gret dignitie and honour. Secundly, in the same we may leir to cõsaue in our hart feir of God, and to put away all presumptioun. For suppose our sauiour Christ deit for synnaris, and passit downe to hell

Sapi. x.

hel, zit he deliuerit nocht al ſymnaris, bot yame allanerly quhilk departit fra this warld without dedely ſyn. And thame quhilk departit with dedely ſyn, he left ſtill in hel. Thairfor, lat na man trow to cum to heuin, quhilk departis of this warld in dedely ſyn, bot yat he ſal pas to the hel of dãnatioun, yair to remaine as lang als ony ſãctis ſalbe in heuin, quhilk is euirmair. Sa as meikil as we may, lat vs bewar of dedely ſyn, that finally we may eſchaip the perpetual paynis of hell, and ſa optene the eternal lyfe in the kingdome of heuin, quhairto he bring vs that bocht vs with his precious blude. Amen.

☞ The ſaxt artikil. ☜

The viii. Cheptour.

TERTIA die reſurrexit a mortuis
The thrid day he raiſe fra dede.

We find in the ſcripture that ſindry perſonis was raiſit fra the dede, as Lazarus, the wedowis ſonne, & the dochter of the archeſynagoge, with certane vtheris. Bot the reſurrectioun of our ſaluiour differis fra thair reſurrectioun in twa pointis. Firſt that raiſe fra ỹ dede nocht be yair awin mycht & powar, bot be the powar & mycht of our ſaluiour, and ſumtyme be the prayar of ſum haly prophet or ſanct, God raiſit yame fra the dede, quhilk allanerly may kyth ſiclik miraculis be his awin propir authoritie & powar. Bot our ſaluiour raiſe fra the dede mychtfully be his

his awin powar, because he was and is bayth man and God, quhais godheid eftir his bitter incarnatioun departit neuir fra his body, nor fra his saule, and his saule resauit agane his bodie, according as he sais of him self: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eã. I haue powar to leue my lyfe & I haue powar to tak it agane.

Ioan. x.

Our saluiour raise immortal and glorious.

Secundly, Lazarus with the lait raise fra the dede to ane lyfe mortal, & efter yat thai raise, thai deit agane. Bot our saluiour raise fra ỹ dede to ane lyfe immortal, and neuir deit agane, because his bodie was glorifyit and maid incorruptibil, according as sanct Paule declaris to the Romanis, sayand thus: Christus resurgens ex mortuis iam non moritur, mors illi vltra non dominabitur. Christ rysand fra the dede deis na mair, dede sall haue na mair powar ouir him. O a mychty & glorious was the resurrectioun of our saluiour Christ.

Roma. vi.

Quhy he raise the thrid day?

And gif ze speir, quhy raise he ỹ thrid day erar than the secund, fourt or fift day? Trewly, to schaw that he was trewly dede, quhilk was necessarie for our beleif, quhilk we aucht to haue to the artikil of his passioun and dede. For gif he had rysin the secund day, peraduentour sum men wald haue said, that he had nocht trewly deit. Wairoutr, gif he had differit his resurrectioun langar, than his discipillis had nocht bein sa soine certifyit in the faith as missier was. Quhairfor, verrai conueniently he raise fra dede to lyfe the thrid day, according to his promise quhilk he maid to his Apostils & discipillis, sayand:

Es

Et tertia die resurget. And he sall rysé agane the thrid day. Luce.18. Math.17.

The sentence of this artikil is this. I trow kermely that he is rysin fra dede to lyfe apon ỹ thrid day, for our rychteousnes, that we suld rysé be his spreit and faith, to ane new godly lyfe, be the gyding of his haly spreit: according to his godly will, and suld nocht leif ony mair in syn, to be subieckit agane to dede, bot leif euirmair in a new, godly and haly lyfe, as he sal neuir dee agane, bot leif for euirmair.

We may gaddir of this artikil syndry instructionis of vertew for our edificatioun. First we suld studie to rysé spiritually fra the dede of our saule, quhilk we haue incurrit be syn, to ane lyfe of rychteousnes, quhilk life is gottin be trew leiuand faith and penance. To this spirituall resurrectioun the Apostil S. Paule exhortis vs, sayand this: Surge qui dormis, et exurge a mortuis, et illuminabit te Christus. Rysé thow yat sleipis, rysé vp fra the dede and Christ sal lychtin the with the lycht of his abundant grace in this lyfe, & with the lycht of his gloir in the lyfe to cum. And this is callit the first resurrectioun of ane christin man, quhen he (be the grace of God) rysis spiritually fra ane synful lyfe, to ane godly & verteous lyfe. Quhairfor it is writtin: Beatus qui habet partē in resurrectione prima. Happy or blissit is yat man or woman quhilk hesony part in the first resurrectioun, quhilk is rysing fra syn. Apoca.xx

Moral lessons of vertevv gadderit of yis saxt artikil.

Ephe.v.

Be the exempil of our saluiour vve suld rysé spiritually

Maiouir, we suld nocht defer our spiritual resurrectioun til the tyme of our dede, as mony sinfull

persons

personis dois. Bot we suld sone & hastely ryse fra the dede of syn, and that be exempil of our saluiour quhilk raise tymely on the thrid day. To yis ilk ane of vs is exhortit be the wisman, sayand thus: Ne tardes conuerti ad dominum, et ne differas de die in diem, subito enim veniet ira illius, et in tempore vindicte disperdet te. Be nocht sweir or lang tariand to turne to our Lord, & differre nocht or driue nocht of fra day to day, for his wrath and iust iugement sal cum suddanly apon the, and in the tyme of vengeance distroye the. Differre nocht thairfor thi turning to God, till the tyme of thi dede, for than be reasone of gret seiknes, quhairwith thow sall be oppressit thow can nocht haue ane cleir mynd to vnderstand thai thingis quhilk belangis to thi saluatioun, and commonly this is founde trew be experience, suppose we wil nocht dispayre of na mannis saluatioun, because the mercy of God is reddy at al tymes, zit we counsell the the sicker irrar way, turne to God sone and hastely, for sa lang as pow differris thi conuersioun to God, thow tynis thi part of all guddis done in haly kirk. Thow incurris mony perrellis of thi saule be perseuerance in syn, quhair for ryse vp fra the dede of syn sone and hastely.

Ecclesi. v.

VVe suld rise to ane newv lyfe.

Thridly, we suld ryse be the exempil of our saluiour to ane new lyfe. Quhat is this new lyfe: bot a lyfe gydit be the spreit of God, ordourit be Faith, Hoip, and Cheritie, with doing of gud werkis that procedis fra the same vertewis, & fleand fra all syn and occasioun of syn. Sanct Paule techis, sayand thus: Quomodo Christus surrexit a mortuis per gloriam

Roma. vi.

gloriã patris, ita et nos in nouitate vite ambulemus
Euin as Christ raise fra the dede be the gloze of his father, sa lat vs gang in ane new lyfe. And fynalip as our saluiour vpstand fra the dede to ane glorious lyfe, bot neuir agane, sa suld we vpse spirituallp fra ȳ dede of syn, to ane new lyfe of grace, and nocht dee agane be committing of dedely syn, bot do all diligens to optene ȳ grace of God, quhair throch we may perseuere in gud lyfe, and finallp cum to the kingdome of heuin, quhilk he grant to vs that bocht vs with his precious blud. Amen.

The feuint artikil.

The ix. Cheptour.

Ascendit ad cœlos, sedet ad dexterã dei patris omnipotentis. I beleue that our saluiour ascendit to the heuin, and sittis at the vpchthand of the father God almychty. In pis artikil christin pepil ze may considder twa thingis. The first, how heych was the ascentioun of Christ. The secund, how profitabil to vs all was his Ascentioun. Of the first speikis sanct Paule sayand thus: Ascendit super omnes cœlos. He ascendit abone al the heuins. Trewly abone all ȳ heuins, nocht onlp corporal, quhilk we se abone vs, as the seuin Planettis, the firmament set full of sternis, with the laik, bot also he ascendit abone all heuins spirituall. That is to say, abone all the ordouris of Angellis, euin Ephe. 4

to the rycht hand of God the father almychty, ac-
cordinȝ as ſanct Paule declaris ſayand: Consti-
Ephe. i. tuens Ieſum ad dexteram ſuam in cœleſtibus, ſuper
omnem principatum et poteſtatem et virtutem et
dominationem, & omne nomen quod nominatur nō
ſolum in hoc ſeculo, ſed etiam in futuro, et omnia
ſubiecit ſub pedibus eius. God ȳ father almychty
hes ſet Ieſus our ſaluiour at his rycht hand in
heuinly thingis, abone all the principattis, po-
teſtatis, vertewis ⁊ dominationis, yat is to ſay,
he hes exaltit our ſaluiour in his manheid in the
heuinly empyre abone all the nyne ordouris of
Angellis, ⁊ alſo abone all vther creatouris that
may be namit, nocht only in this warld, bot alſo
in the warld to cum. And to his powar all crea-
Howvve ſuld vnder ſtand that our ſaluiour ſittis on the rycht hād of god the father. touris ar ſubieckit ⁊ ſubdewit. And quhen ȝe ſay
that our ſaluiour ſyttis at the rycht hād of God
the father almychty, think nocht ȳ God, quhilk
is ane incorporal ⁊ ſpiritual natour, hes oder
rycht hand or left hand, bot as the rycht hand
of a man commonly is his beſt hand, ſa be a ſi-
militude in yis artikil the rycht hand or ȳ rycht
ſyde of God the father, is the beſt, the hieſt and
maiſt excellent honour, dignitie, and gloir of
heuin, quhairin God the father almychty hais
ſet our ſaluiour abone all the Angellis ⁊ vthir
creatouris. And quhen we ſpeik of our ſaluiour
cōſidderand his diuine maieſtie, in als mekil as
he is and euir hais bein ⁊ euir ſall be the ſecund
perſone in Trinitie, ſa we beleue that he ſittis at
the rycht hand of God the father eternal. That

is to ſay, he is equal with the father in honour, dignitie, gloze & mateſtie. Swa the ſentence of this artikil is this. I trow ſurely that Ieſus Chriſt in his manheid paſſit vp to heuin the xl. day efter his reſurrectioun, and ſittis at the fatheris rycht hand, in the ſame gloze, with the father of heuin, hauing full powar, ouerance, empyre, gloze and gyding of Angellis and all creatouris in heuin, erd, and hell. Thairfoz I wait that he may help me, and will defend me and al thame, quha trowis in him, that na creatour in heuin, erde oz hel may noy vs, by his godly wil. The ſentẽce of yis artikil.

The ſecund point of this artikil is to cõſidder how pzofitabil this glozious aſcenſioun was to vs, quhairin ze may leir mony ſpiritual leſſonis. And trewly in his aſcẽtioun he was our ledar & gyde. Thairfoz to leid vs the way to heuin, he aſcendit to heuin afoze vs, accozding as it was pzophelit lãg afoze be ỳ pzophet Micheas: Aſcẽdet iter pandens ante eos. Chriſt ſal aſcend to heuin, ſchawãd the way befoze yame quhilk ar his ſeruandis, & nocht only yat, bot alſo he tuk poſſeſſioun in heuin, & grathit a place foz vs, accozding as he ſaid to his diſcipillis: Vado parare vobis locum. I gang to pzepare a place foz zow. Moral leſſoms of. vertevv. Math.2. Ioan.14.

Secundly, be his glozious aſcẽtioun, he hes geuin vs (in ane maner) ane ſecuritie of our ſaluatioun. Foz he aſcendit to the heuin, that he in his manly nature mycht pzay foz vs to his and our father eternal, accozding as S. Paule ſais: Accedens per ſemetipſum ad deum ſemper viuens, ad interpellandum pro nobis. Hebre.7.

He gangis be his awin ſelf to God, euirmair leifand to pray for vs. Sycluk ſẽtence ſais S. Johnẽ the euangeliſt in his epiſtil: Aduocatum habemus apud patrem Ieſum Chriſtum iuſtum. We haif ane aduocat with the father, quhilk aduocat is Jeſus Chriſt. Thridly, our ſaluiour Chriſt in his aſcẽtioun, drawis our hartis eftir him merualouſly, for as he ſais: Vbi eſt theſaurus tuus, ibi eſt cor tuum. Quhair thi treſour is, thair is thi hart. And quhat ſuld be our treſour ſamekil as our ſaluiour Chriſt, in quhom is all the treſouris of wiſdome, & knawlege. Sa our hart ſuld alwayis be in him and with him in heuin, according as ſanct Paule exhortis vs, ſayand: Si conſurrexiſtis cum Chriſto, que ſurſum ſunt querite, vbi Chriſtus eſt in dextera dei ſedens, que ſurſũ ſunt ſapite non quæ ſuper terrã. Gyf ye be ryſſin with Chriſt ſeik thai thingis quhilk ar abone, quhair Chriſt is ſittand at ye tyeht hand of God, ſet zour mynd in thai thingis quhilk ar abone, and nocht apon thai thingis, quhilk ar apon the erde, yat finally ye may cum to the glorious kingdome of heuin, to ỳ quhilk he bring vs that bocht vs with his pretious blud. Amen.

1. Ioan. iii.

Matth. 6.

Coloſ. iii.

¶ The aucht artikil.

The x. Cheptour.

INde venturus eſt iudicare viuos & mortuos. I beleik ỳ he ſal cũ fra heuin to iuge bayth quick & dede. It pertenis to ỳ office of ane king, to geue ſentence

sentence in iugement, sa the wisman sais: Rex, qui sedet in solio iudicii sui, dissipat omne malũ intuitu suo. The king that sittis in the sete of his iugement, puttis away all euil fra his sycht. Pro. xx.

Now sene swa it is that our saluiour ascendit to heuin and pair sittis at the sycht hand of god the father almychty, as Lord and king of all the warld, it is manifest and plaine, pat it pertenis to him to geue sentence in iugement. Thairfor we confesse in the tewil of our faith, pat our saluiour Jesus Christ sall cum fra heuin to iuge bayth quick and dede, euin sa the Angel said in tyme of our saluiouris ascensioun to the Apostillis and vther disciplis: Hic Iesus qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntẽ in cœlum. This Jesus quhilk is takin vp fra zow to heuin, euin sa sall he cum as ze haue sene him passand vp to heuin. Actuum. i.

Tell vs quha sal be iuge in the general iugement on the lattir day? Quha bot our saluiour Jesus Christ in forme of man? Sa it is writtin: Ipse est, qui constitutus est a deo iudex viuorum et mortuorum. Actuum. x

It is he quhilk is ordanit of God to be iuge of quick & dede. Ze may other vndertand be the dede all synnaris, & be the leiuand all iust men and wemen, or litterally vnderstanding be the dede all thame quhilk hes bein, is or sall be dede afore ỳ cũming of Christ to the iugement, and be the leiuand all thame quhilk sal be fonde on lik in the cumming of Christ to the iugement Quhy say ze that Christ sall be iuge in forme of

man: Trewly to yat effect, yat he may be opynly
seen of al yame quhilk sal be iugit, bayth gud
Ioan. 5. and euil. Thairfor he sais him self: Potestatem
dedit ei iudiciū facere quia filius hois est. God the
father eternal hes geuin powar to Jesus Christ
to mak iugement, because he is the sonne of mā.
Quha sal be iugit in ỹ extreme iugemēt? Doutles, al men & wemen quhilk is, hes bein, or salbe
2. Cor. 5. according as the Apostil sais: Omnes nos manifestari oportet ante tribunal Christi, vt referat vnusquisq; propria corporis prout gessit siue bonū, siue
malum. We mone all appeir befor the iugement
seit of Christ, that euery ane may ressaue in his
body, according to yat he hes done, quhidder it
be gud or euil. Quhairof sal al men & wemen be
iugit in yat extreme iugement? Of al deids gud
and euil, of all wordis gud & euil, of al thochtis
gud & euil. Quhairof the gud sal be rewardit, &
the euil sal be punisit. Witnes we haue of Sa-
Eccles. lomon, sayand thus: Cuncta q̄ fiunt adducet deus
vltuno. in iudicium, pro omni errato siue bonum siue malū.
Al thingis yat ar done, God sal bring into iugemēt, quhidder it be gud or euil. And suppose yat
be hyd & vnknawin in yis warld, yat sal be than
manifest and knawin. And that we mone geue a
compt that day to God of all our wordis, Jt is
Math. 12. platnly declarit be our saluiour, sayand: De omni
verbo ocioso quod locuti fuerint homines, reddant
rationem de eo in die iudicii. Of all ydil wordis
quhilk men speikis, mekil mair it follows, that

we

we mone geue ane compt that day of al, vthir wordis that ar noysum and skaythfull to thair nychtbouris or spokin agane the honour and gloze of God. Sa trewly nocht allanerly that day all men sall be iugit for thair euil deidis and euil wordis, bot also for thair euil cogitationis and thochtis quhilk men hais had with consent aganis the command of God, as it is wrttin: In cogitationibus impii interrogatio erit. Sapi. 1. Thair sal be examinatioun of the thochtis of a wyckit mã. Thus christin pepil oft tymes think on yat extreme iugement, quhairin our salutour Christ sal be iuge in forme of man, & his manly nature, all men and wemen sal be iugit, and yat of all deidis, consenting & thochtis. Swa than the sentence of this artikil is this.

I trow without dout that he is to cum vpon the day of extreme iugemẽt with all his angellis and with exceding powar, in the cloudis of the aer, to geue sentence apon bayth gud and euil, leiffand and dede. I trow that we mone all be present afore his sett and sall se him, quhilk sall reward euery man according to his werkis. I trow that apon yat day he sall deliuer me and al yat traistis in him be trew leiffand faith (quhilk yat day sal be declarit be the werkis & rewardit eftir as the werkis beris witnis) fra the dede, trubil, sorow & perpetual paynis, of our kayis & fra thair tyranny, than sall we be deliuerit for euermair, and gang with him to eternal blisse and ioy. The sentens of yis artikil.

Moral lessonis of vertew.

Now thairfor in this artikil leir ze to feir yat extreme iugement. First conſidder the infinite wisdome of the iuge, of quhom ſanct Paul ſais:

Hebre. 4. Omnia nuda et aperta ſunt oculis eius. All thingis ar nakit and oppin to his eyne. That is, all our thochtis, al our werkis, al our hail dedes ar manifeſt and knawin to him. Alſo God almychty

Hiere. 17 ſais: Prauum eſt cor hominis, et inſcrutabile, quis cognoſcet illud? Ego dñs ſcrutans corda & probans renes, qui do vnicuiq; iuxta viam ſuam. Euil is the hart of man and vncertſabil, quha ſall ken it? I the Lord that ſerchis hartis, and examinis the affectionis of the ſame, and giffis to vſsane according to his wayis. Secundly, conſiddir ȳ inſuperabil powar of our Juge, quhilk is almychty, to quhom na creatour may make reſiſtence. Thridly, haue in thi mynd his infeirabil iuſtice. Now is the tyme of mercy, than ſall be the tyme of iuſtice, now is our tyme, bot than ſal be his tyme. Quhairfor he ſais in ȳ Pſalme:

Pſal. 47. Cum accepero tempus, ego iuſtitias iudicabo. Quhen I ſall tak my tyme, I ſall iuge rycht iuſtice. Quhat remeid agane the feir of that extreme iugement? Doutles the only remeid is in tyme of this lyfe to turne to God and ſerue him in faith, hoip, & chertie. And as S. Paule writis to the Romanis, ſpeikand of the powar & iugement of a temporal king, ſais thus:

Roma. 13. Vis nō timere poteſt item? bonum fac et habebis laudē ex ea. Wald thow nocht feir the powar? do gud, & thow ſal haue louing of it. Sa it may be ſaid to the

the, wald thow nocht keip the iugement of Christ ỳ king of heuin: do weil or do gud, ẏat day of iugement, thow sall haue louing of him. Gyf thow speir at me, quhat is the gud that I mone do, to eschaip the dangeir of that iugement? Sanct Johne the Baptist schawis it, sayand to the Phariseanis and Sadduceanis: Progenies viperarum, quis demonstrauit vobis fugere a ventura ira? Ze generatioun of serpentis, quha hais schawin to zow to fle fra the wraith to cum? That is to say, fra the dangeir of ỳ extreme iugement. Than sanct Johne giftis ẏame this counsel, sayand: Facite ergo fructum dignum penitẽtiæ Thairfor (sais he) do ze the worthi keuit of penance, declarand plainely, that and we wald eschaip ỳ dangeir of ẏat extreme iugement, we mone in tyme of this lyfe do the worthi fruitis of penance, prayar, fasting, and almous deidis, and leif in the service of God as Christin men aucht to do, according as it sal be largely declarit to zow in the sacrament of Penance, To God thairfor be all louing & thankis, honour and gloir for euir and euir. Amen Math.iii.

The nynt artikil.

The xi. Cheptour.

CREDO in spiritum sanctum. I trow in the haly spreit. This is the thrid part of our Crede, contenand the faith, quhilk we aucht to haue in the haly spreit, ỳ thrid persone in trinitie, beleuand feirmely that he is trew God.

And

I trovv in. And thairfor we say in this artikll this word In, sayand: I beleif in the haly spreit. Quhilk word we suld say to God allanerly, because that we suld put our principal traist and confidence of our saluatioun in God allanerly. Gyf ony man wald speir at vs, quhat is the father eternal, we suld answeir agane and say, he is God. Quhat is his natural sonne our salutour Jesus: we suld answeir and say he is God. Lykwais quhen it is speirit of the, quhat is ȳ haly spreit, thow suld answeir agane and say, he is God, ane distinct persone fra the Father and the Sonne, bot equale with the father and the sonne in powar, wyisedome, gudnes, eternite, & all diume maiestie. And this may we leir plainly be the wordis of our salutour gettand the cōmand of Baptyme, sayand thus: Baptizantes eos in nomine patris, et filii, & spiritus sancti. Baptize in the naime of the Father, and the Sonne, and the haly spreit. In the quhilk wordis it is geuin vs to vnderstand that the haly spreit is the thrid persone in Trinitie, hauand equal powar and auctorite with ye father & the sonne, to geue vs remissioun of all our synnis, spiritual regeneratioun, and grace of adoptioun, quhilk is geuin in the sacrament of Baptyme.

Matth. 28

The haly spreit. The Angellis of heuin ar spreitis, that is to say, spiritual creatouris, and allo baly be the halynes geuin to thame of God. The saulis of gud men & wemen ar callit spreitis in the scripture, and is haly be halynes geuin to thame of God. Bot quhen thow sais I beleif or I trow in

the

the haly spreit, thow suld beleif that he is the spreit eternal, makar, kepar, helpar, defendar and prouidar of all the creatouris of the warld: of quhom it is said: Emitte spiritum tuum, & creabuntur et renouabis faciem terre. Send doune gud Lord thi spreit, and that sall be creat and maid, and sa sall thow renew the face of the warld. Mairouir thow suld beleif that he is ane haly spreit, nocht be participatioun or reflauing of halynes fra ony vthir, bot that he is haly of his awin nature, giffar and kepar of all halynes, and that he makis all creatouris haly quhilk ar haly, and thairfor he is callit spiritus sanctificationis, the spreit of sanctificatioun. That is to say, the spreit that giffis all halynes. And to gar vs vnderstand syndry haly operationis of the haly spreit: he is namit in the scripture with syndry namis. He is callit digitus Dei, the fyngar of God, for als mekil ȳ our saluiour cast3 out deuillis fra men and wemen possessit, be the operatioun of the haly spreit. He is callit Spiritus paracletus, because he giffis spirituall consolatioun and cõfort to vs al in our troubil, or ellis because he is our aduocat. And how is he our aduocat? nocht that he prayis for vs, bot that he be his grace sterts and inspyris our hartis with faith and luke, quhairby we pray for our self. He is callit Spiritus rectus, ȳ rycht spreit, because he drawis vs fra all carnal & warldly affectionis, and leidis vs in the lyt way of Gods commandis till the kingdome of heuin. He is callit

psal.103.

Roma.i.

Syndry namis of the haly spreit, declaris syndry operationis of the same spreit.

Ioan.xiiii.

psal.50.

spiritus

Psal.50. spiritus principalis, the principal spreit, becaus he giffis vs principal strenth to reliſt all the enmeis of our saule, sa yat na temporal trubil can moue vs.

Psal.142 He is callit spiritus bonus, a gud spreit, becauſe he pouris into our hart cheritie or luke of God, quhilk wyrkis in vs all gud deidis. He is callit spiritus

Roms.8. adoptionis filiorū dei, in quo clamamus abba pater The spreit of adoptioun of the sonnis of God, be quhais grace we ar maid the sonnis of God be adoptioun, and baldly we crye to God almychty, Father, Father. And thir haly operationis ar wrocht in vs be the haly spreit, and also be the Father and the Sonne, bot be attributtoun, that ar geuin to the haly spreit, becauſe all gudnes and luke is aſſertuit to him.

The sentens of yis artikil. The sentence of this artikil is this. I beleiue in the haly spreit ane verrai God with the Father & the Sonne. I beleiue that in the haly spreit, the father eternall be Christ and in Christ dois all gud, wyrkis al & mouis al gud. I beleik ỳ in the gyding and gouerning of the haly spreit, we sall be the sõne cum to the father, becauſe that throch the haly spreit we ar techit, sterit, callit, and drawin of the father & the sonne. I beleiue that the haly spreit is geuin to vs be that faith, quhilk is in Christ. I beleiue also that be the halye spreit dwelland in vs be his grace, we ar the spirituall templis of God, according as

Ioan.xiiii and xv. Gala.iii. 1.Cor.iii. 1.Cor 6. sanct Paule sais: Templum enim dei sanctum est, quod estis vos. The templ of God is haly, quhilk is zour self. And agane: An nescitis, quoniam membra vestra templum est spiritus sãcti, qui in vobis est

quem

quem habetis a deo et non estis vestri? Wenze nocht that zour membris ar the tempil of the haly spreit, quhilk is in zow, quhom ze haue of God? I beleiue yat it is the haly spreit yat represis our synfull conscience of all our symis, quhen he represis our hartis be his mouand grace, callis vs to repentance, kindillis ȝ fyre of Gods luke in our myndis, mortifeis our corrupit nature & all inordinat cõcupiscence, lust and plesour, repugnand to the law of God, steiris vs to gud, and werkis in vs the spritual fruitis. Ye is thairfor a sickir pleage of our vocatiom, because that quhen we feil in vs, his werkis, that is to say, the conuersiom of our hartis in the leiuand God, he beris witnes to our spreit, that we ar ye sõnis of God be adoptiom. And gif we ar sonnis, we ar heretouris, heretouris trewly of god, and coheretouris of Christ, to quhom be all louing and thankis, honour and gloze with the father and the haly spreit, for euir and euir. Amen.

Roma. 8.

2. Cor. 5.

Roma. 8

¶ The tent artikil. ❧

The xii. Cheptour.

SAnctam ecclesiam catholicam. I beleiue yat thair is ane catholik kirk, quhairin is cõmuniom of sanctis, and remissiom of symis. For the declaratiom of this artikil, ze sall vnderstand, that as sanct Paule sais: Vna est fides, thair is bot ane faith. And also the same Apostil sais: Multi vnum corpus sumus in Christo. We quhilk ar mo nowmer mony, is bot ane body in Christ, & Christ

Ephe. 4.

Roma. 12.

Ephe. i. Chriſt is our heid as he ſais to the Epheſianis: Ipſū dedit caput ſup omnē eccleſiā. God the father eternal hais ordanit Chriſt to be heid our all the kirk, quhilk is his body. Thus we haue that ȳ catholyk kirk is callit the ſpirituall ſpouſe of Chriſt, quhair of ſanct Paule ſais to the Epheſianis: Chriſtus di-

Ephe. 5. lexit eccleſiam, & ſemetipſum tradidit pro ea, vt illā ſanctificaret, mundans eam lauacro aque in verbo vite, vt exhiberet ipſe ſibi glorioſam eccleſiam non habentem maculam aut rugam, aut aliquid huiuſmodi, ſed vt ſit ſancta et immaculata. Chriſt hais luffit his kirk ſwa, ȳ he bes geuin him ſelf for it for to hallow it, be the lawar of Baptyme & the word of God, that it ſuld be haly without ſmot or ſylch. And this is the new citie of Jeruſalem, quhilk ſāct Johne ſaw cum downe fra the heuin, adornit and buſkit as ane bryde with hir ſpouſe, of the quhilk

Apoca. 21 ane voce ſaid: Ecce tabernaculum dei cum hoibus habitauit cū eis, ipſe populus eius erūt et ipſe deus cum eis erit eorum deus. Lo the dwelling place of God with men, and he ſal dwell with thame, yai ſal be his pepil, and God him ſelf ſal be with yame and be thair god.

The ſentence of this artikil is this. I trow fermely that thair is bot ane haly kirk, yat is to ſay, ane haly congregatioun of chriſtin men and wemen our all the warld, quhilk hais ryght faith, quhilk hais reſſauit ane haly ſpreit, and is gadderit be the ſame, gydit and kepit be him, and daily increſſis be the word of God and the ſeuin Sacramentis. I traiſt yat na mā ſall be ſaik yat is nocht of yis kirk,

Quhat is the haly catholyk kirk, and quha ar memberis of it.

that

that hais nocht the same faith, the euangil, the same
sacramentis, the same hoip and cheritie. And that
na Jew nor Pagane, Hereti̇̄, Scismatis, or that
ar iustly excommunicat or perseuerand in dedely syn
sall be sait, bot gif he be reconsalit to the same kirk,
and trow and do in all thingis as it dois. And this
artikil I confesse also: Sanctorum communionem.
The communioun of Sanctis. And the sentence of
thir wordis is this. I trow fermely, thair is ane
company and communitie, quhilk is allanerly of
hallowit men and wemen, vnder ane heid Christ,
gadderit togeddir be the haly gaist, throch ane trew
faith in Christ. And suppose the heid hais partit
syndry gifetis amang his memberis, quhilk is the
congregatioun of faithful men and wemen. Nocht
theles, pair is bot ane faith, ane hoip and cheritie a-
mang all, thair is na syndry sectis, or opinioun, or
diuisioun in the same communitie. I grant thair-
for that I am ane member of this communitie and
part takar of all thair gud. First of all the blissit
meritis of Christ (and of al ȳ meritis of sanctis) be
faith of the sacramentis, syne of all the gud deidis
done in the kirk. Sa I grant me to be part takar
of all pair prayaris & vthir gud werkis, & yat euery
ilkane suld bere vtheris byrding.

Quha ar
vrouith
the haly
kirk.

Of the val
tie of the
haly kirk.

Quhat is
the com-
munioun
of sanctis.

I profesie also yat quha saeuir bydis nocht in ȳ
vnitie of yis catholik kirk, he hes nocht of ȳ cōmu-
nioun of sāctis, that is, he is nocht part takar of the
cōmon gud before rehersit, quhilk is the meritis of
Christ & his sanctis and gud deidis of the christin
pepil, because he departis wilfully fra the vnitȳ
body of Christ, & is be cūmin ane rottin dede mēber

Quha ar
priuat the
comunion
of sanctis.

quhilk

quhilk reſſauis nocht the ſpiritual lyfe and grace, commone to al, quick is membris of the ſame miſtik body, quhilk is the cõgregatioun of the trew faithfull and obedient pepil to Chriſt (quhilk is heid of the ſame body) and that ar obedient alſwa to all his trew & faithfull miniſtaris, rewlaris vnder Chriſt of the ſame cõgregatioun.

Remiſſionem peccatorum. I beleiue fermely, that allanerly in the haly Catholyk and Apoſtolik kirk gaddertit be the haly ſpreit, is remiſſioun of ſynnis, be Baptyme, and eftir be Penance, and the keys geuin to ȳ kirk. And certainly Baptyme may be geuin be pame quhilk ar out with the kirk as ar all heretikis, ſciſmatykis &c. For gif that pronunce the wordis of Baptyme trewly in forme of the Catholyk kirk, the perſone ſwa Baptiſit reſſauis the full effect of the ſacrament, quhilk is remiſſioun of all his ſynnis, and is incorporat to the miſtyk body of Chriſt. For generally ȳ vertew of all ſacramẽtis ſtãdis nocht in the gudnes of the miniſter, bot in the word of God pronunſit be the miniſter weil, in the forme of the Catholyk kirk, ſa the euil miniſteris ſtoppis nocht the effect of the ſacramentis. Thus I beleiue fermely that in ȳ ſacrament of Baptyme al ſynnis ar forgeuin, bayth original and actual before committit, and ſall neuir be imputit agane.

Remiſſion of original ſyn is gotti be faith and the ſacramẽt of baptyme.

I beleiue that in Baptyme a chriſtin man young or auld is renewit be the haly ſpreit, deliuerit fra pe thirldome of ſyn, the deuil, and hell and maid a fre man wᵗ the fredome of the ſpreit, that he may ſtoutly fecht agane the deuil, the warld, and the fleſche,

and

and be the help of God outrcum thame, and sa with victorie be crownit of God, with gloze and ioy, and with Christ eurimair ring in heuin. Bot & we eftir Baptyme fal in synnis, suppose yai be neuir sa greuous and mony, we haue the secund remeid quhilk is the sacrament of Penance, be quhilk remissioun of synnis is geuin be the vertew of Christis blude, and ministratioun of the keys geuin to the kirk in the persone of S. Peter, quhen Christ said to him: Tibi dabo claues regni cœlorũ. To the I sal geue the keys of heuin: Et quodcunq; ligaueris super terrã, erit ligatum et in cœlis, et quodcunq; solueris super terram, erit solutum et in cœlis. Quhatsaeuir thow bynd apon the erde, it sal be bound in heuin, & quhatsaeuir thow louise in erde sall be loussit in heuin. The same auctoritie he gaif to all his Apostils efter his resurrectioun, sayand: Accipite spiritum sanctum, quorũ remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Resaif the haly spreit, quhais synnis saeuir ze forgeue, thai ar forgeuin to paine, and quhais synnis saeuir ze hald on forgeuin, thai ar on forgeuin. Thus I beleif that in the sacramẽt of Penance remissioun of synnis is geuin to al paine ꝑ trewly be penitent, & yat be faith in Christis blude, & ministratioun of the key of absolutioun pronunsit be ane trew minister of ꝑ same catholyk kirk. Secundly, I beleif ꝑ trew repentãce is the spectal gift of ꝑ haly spreit, quhilk be his grace lythis & turnis our hart to God as S. Paule declaris to Timothe: Ne forte det illis deus penitẽtiã ad cognoscendũ veritatẽ & resipiscant a laqueis diaboli, a quo captiui tenentur ad ipsius voluntatẽ.

Matth. 16.

Ioan. 20.

2 Timo. 2.

Lest parauentour God geue yame Penance to ken the veritie, & to amend thair lyfis, to be free fra the gyvnis or bandis of the deuil, to quhom thai ar haldin presonaris euin as the deuil will.

Now seand that remissioun of synnis is nocht gottin without trew penance, quhilk contenis Cõtrittioun of the hart, Confessioun of ỹ mouth to the preist, and satisfactioun in dede. And yis trew penance is the gift of God, we suld daily pray to God to geue vs grace to repent trewly.

Quha getis remissioun of synnis fra God.

Thridly, I beleue that nane can get fra God remissioun of thair synnis, except thai forgeue to thair nychtbour all offencis doine to thame. Heir war ane conuenient place to declare the nowmer, naimis and vertew of the haly Sacramentis, bot because yai require ane special tractit we think it best to deferre the declaratioun of thame to the thrid part of this Catechis. To God thairfor be all louing and thankis, honour and gloze for euir and euir. Amen.

The leuint artikil.

The xiii. Cheptour.

Iob. 5. Matth. 25.

Arnis resurrectionem. I trow yat this same haly spreit of ỹ father and of Christ sall raise all men & wemen, faithfull & vnfaithfull, gud and euil, auld and young, quha is bodely dede. And yat ỹ same flesche quhilk was buriet and corruppit & consu-

ꝛesumit of quhat eutr maner it be, sal resaik lyke and leik agane. Thus I beleif & say with sanct Paul: Oportet corruptibile hoc induere incorruptionē, & mortale hoc, induere immortalitatē. This corruptibil body mone put on vncorruptioun, & this mortal body mone put on immortalitie, pat is to say, this corruptibil & mortal body quhilk I beir now, at the last day it sall ryse agane, and be maid vncorruptibil and immortal. Sa I be leik and say with Job: Scio enim quod redemptor meus viuit, et in nouissimo die de terra surrecturus sum. Et rursum circumdabor pelle mea, et in carne mea videbo deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius, reposita est hec spes mea in sinu meo. I ken pat my redemar is on lyke, and that in the last day I sall ryse vp out of the erd, and agane I salbe cled with my awin skein, and in my awin flesch I sall se God, quhom my awin self sal se and my awin eyne sal behald him, and nane vthir in my stede for me. Thus my hoip is put in my bosom, that is to say, is sickir in my hart.

1. Cor. xv.

1. Cor. xv.

Iob. 19.

☞ The twelf artikil. ☜

ET vitam eternam, Amen. I trow finally efter that resurrectioun thair sall be eutrlastand lyfe of rychteous mē be the haly spreit, eutrmair to be in heuin in bodie and saule in perpetual ioy and blisse, neutr agane to be diseisit in body, with

hungir and thyrst, heit and cald, mirket of ony thing, tyrdnes, seruice or bondage, sickenes, dolour or dede, or ony displesour of body. Bot I beleue that our bodies sall be indewit with immortalitie, maid agil, subtil, cleir & impassibil, according as it is writtin: Fulgebūt iusti sicut sol in regno patris eorum. The rychteous sall schene as the Sonne in the kingdome of thair father. And also in our saule sall be na sadnes, sorow or displesour, bot perpetual ioye & blisse, cuirmait to be had in the cleir sycht of God, like of him & euirlastand fruitioun, quhairof ȳ plesour is sa gret ȳ it is writtin: Oculus non vidit nec auris audiuit, nec in cor hois ascēderunt, q̄ preparauit deus diligentibus se. In this warld, the ee sais nocht, the eir heiris nocht, it can nocht be compassit wt the hart of man, quhat ioy and blisse God hais prepairit to all yame yat luffis him. The ioy can nocht be expremit wt our wordis, the ioy quhilk we sall haue in the kingryk of heuin, to behald the excellent company of blissit Angellis, quhilk sall be marrowis with vs in that eternal lyfe. Bot far gretar sall the ioy be quhilk we sall haue in the sycht of the glorifeit manheid of our saluiour Christ Jesus, quhom we sall se with our bodyly eyne. Bot gretast of all & infinite sall the ioy be, quhilk we sall haue in the cleir sycht of ȳ blissit Trinitie, quhen we sall see with the eyne of our saule thre personis in ane godheid, the father, the sonne, & the halv spreit, thre personis and ane God eternal, almychty, mercyful, rychteous;

Math. xiii

1. Cor. 2.

teous & faithfull. Thair sall we luke God perfitly, with all our hart, with all our saule, with all our mynd & strenth, and fulfil the command of luke perfitly. Thair sall we luke perfitly our nychtbour as our self, & be eum als blyth of his ioy & blisse as we sal be of our awin. And I belefe yat as al gud men and wemen sall leife all togidder in heuin perpetually in ioy and blisse, sa sall all euil men and wemen leife al togidder in hell in company of deuils, perpetually in fere & payne. And suppose yai sal be al immortal & sall neuir dee in thair body, zit yair immortalitie is comptit as a perpetual dede becaus ȳ thai sall thoil euirlastand torment, lorow & paynis bayth in saule & body, according to ȳ sentence quhilk sal be geuin of our saluiour on dumisday: Ite maledicti in ignem eternū. Gaze cursit tint ȳ fyre euerlastand, quhilk is preparit to the deuil and his angellis. And yair this sall be the conclusioun: Ibunt hi in supplitium eternum, iusti vero in vitā eternā. Mat. 25. Ze wyck it sal pas to the paynis eternal, bot ȳ rychteous sall pas to the lyfe eternal. I dout nocht that the father and the sonne be the haly gaist sall & will fulfill all thir. Thairfor I say Amen, that is, verrily this is trew, and sal cum without dout. Thir ar the artikillis of our Crede, quhilk we suld trow with ane special trew faith quhilk seueris all rycht christin men fra all vtheris, Iewis, Turkis, heretykis, Pagānis, ypocritis, & fals christin men &c. And this is the faith on the quhilk the rychteous mā leifis before God, To quhom be all honour, louing and gloze for euir and euir. Amen.

In heuin we sall fulfil the cōmand of luke perfitly.

Of the dede eternal quhair to all euil men and wemen sall be cōdemnit. Abacuk, 2

seuin Sacramentis.

The first Cheptour.



HAVRIETIS aquas in gaudio de fontibus saluatoris. The haly prophet Elaias in the wordis afore reherit spetis plaine prophecy of ȳ haly sacramentis of the new testament, sayand thus to all faithfull men and wemen: Ze sall draw watter with ioy fra the wellis of our saluiour. Be thir wordis we may weil vnderstand the special grace of God, quhilk purgis and clengis our saulis fra ȳ spottis of syn, and slokkins the vehement hait of carnal concupiscence that is rutit in our corruppit nature, sa yat it can haue na powar to hurt vs, sa lang as we cõsent nocht to it with ane deliuerit mynd and fre will. Esaie. 12.

Briefly this watter of grace adourns and decoris our saulis with all kind of vertew to vs necessarie. This preciouswatter of grace we suld draw fra the wellis of our saluiour Christ Jesus, be the quhilk we vnderstand the seuin Sacramẽtis of haly kirk. For as the watteris of ȳ wellis springis fra syndry paynis of the erde & cummis to the wellis, quhairto thai that nedis watter may cum and draw, sa the special grace of God springis to all faithfull men & wemen fra the paynis of the erde, that is to say, fra the blissit Incarnatioun, haly conuersatioun and painful passioun of our saluiour Christ Jesu. For trewly quhatsaeuir he did, spak, or tholit, fra the first tyme of his Incarnatioun to ȳ last moment of

his

his passioun, it was meritabil of grace to be geuin to vs, and specially quhen he was crucifyit apon the crosse & dede for our redemptioun. Than verrailly he offerand him self apon the altar of the crosse, as ane sacrifice of sweit sauoir, maist acceptabil to god his eternal father for our reconciliatioun, he conquest, he wanne, and iustly deseruit abountance of grace, quhairof all faithful men and wemen myght be participāt to obtane pair iustificatioun & eternal saluatioun according as sanct Johne the euāgelist sais: De plenitudine eius nos omnis accepimus. Of his fulnes all we haue ressauit, That is to say, of that aboundance of grace, quhilk was geuin to our sauiour without measour & of his meritorious passioun, all we that beleiffis in him with a leuand faith, ressauis ane certane measure of grace, according to his pleasure. Thairfor yat the vertew and meritis of Christis passioun, or the grace quhilk he deseruit for vs be his passioun, may be applyit, drawin and brocht to vs be sum wayis to vs maist conuenient, thair is institute & ordanit be the auctoritie of God seuin halye Sacramentis, quhilk ar Baptyme, Confirmatioun, the Eucharist or the sacrament of the Altar, Penance, Extreme vnctioun, Ordour, and Matrimonie. Thir (I say) was ordanit be almychty God to be to vs instrumentis of our saluatioun, & as spirituall cundittis & wellis of grace, in the quhilk, and be the quhilk, we may ressaue the wattir of Goddis grace deseruit to vs be the vertew & meritis of Christis passion, quhilk saull is nane, bot theme allanerly to quhom it is applyit

Ioan. 1.

The hail number of the sacramentis.

pīyit be trew faith, dew miniſtratioun & worthi reſſauing of the ſacramētis. Quhairfor O chriſtin pepil I exhort zow to draw this precious wattir of grace fra the wellis of our ſaluiour. For and ze with diligence will leir the vertew of the ſeuin ſacramentis, and ſeik for the grace of God offerit and promiſſit to zow in the ſame ſacramentis, perſeuere in the ſame grace of God, ze ſall haue heir in this lyfe gret ſpiritual ioy and blythnes in God, and in the lyfe to cum ze ſall be ſickir of the eternal ioy and blyſſe.

As wattir be natural propertie weſchis and makis clein the thing that is foule, and ſlokins the thing pat is het, ſa the grace of God reſſauit in the ſacrament of Baptyme weſchis the ſaule of him that dewly reſſauis it, fra the ſpottis of originall syn, and alſo actual afore committit, & with pat it ſlokins and diminiſſis the vehement het of carnal luſt and concupiſcēce quhilk bydis in our fragil nature eftir Baptyme, ſa in vthir ſacramētis, ȳ ſenſibil ſigne proponit outwartly to our ſenſis, betakins ſum certane operatioun of ȳ grace of god wrocht in our ſaulis inwartly. Quhy is it ſaid in the forſaid diffinitioun, pat ane ſacrament is the cauſe of grace: ſeing pat na creature hes powar to geue grace, bot God allanerly: accrording as ȳ prophet ſais in ȳ Pſalme: Gratiam et gloriā dabit dominus. It is the Lord our God that ſall geue grace & glore. We grant that God allanerly is the geuar of grace, nochtheles, he hais geuin vertew and powar to the

Pſal. 83.

Sacramentis to be instrumentis of his grace, quhilk thai cause in our saulis, nocht be thair awin natural powar and vertew, bot allanerly be the mycht of God assistant and being present in ȝ with his sacrament in his haly word. And as the corporal fyre of hell be powar of God geuin to it, is ane instrument of goddis iustice, in perpetual tormenting of the spreitis and saulis in hell, sa in this present kirk militant, the sacramẽtis ar instrumentis of goddis mercy and grace in our iustificatioun, sa sanct Paule callis the sacrament of Baptyme ȝ lawar of our spiritual regeneratioun ȝ renouatioun in our saulis. Thus ȝe may easely vnderstand quhow ane sacrament is ane sensibil signe, takin and marke of grace, quhilk it contenis and signifeis, and also as ane instrumẽt is ye cause of ȝ same grace to be geuin to our saulis, quhen it is dewly ministerit and worthely ressaut.

Titum, iii.

The ii. Cheptour.

QUhairfor or to quhat effect was the sacramentis of the new testament institute be our saluiour? Trewly for syndry causis derrai expedient and profitabil to the christin pepil. First to be sensibil takins and markis of that gret congregatioun callit the kirk of our saluiour Christ, for as sanct Augustine sais: In nullum nomẽ religionis, siue verum siue falsum coagulari homines possunt, nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur

Aug. contra Faustũ lib. 19. ca. 11. & de doctrina christiana lib. 3. ca. 9

Thair

Thair is na name of religioun or godly maner of leuing other trew or fals, quhairby men may conuene and byde togidder, except that thai be ellirnit and bund togidder in a cõpany with certane signes or sacramẽtis, quhilk may be sein of yame all. Ane of a countrai or natioun gangand to battail wilis to haue a signe or takin apon thame, quhairby thai may be knawin amangis thame self and also fra vtheris quhilk ar of strange natiouns. Part beiris the signe or takin of ane quhyte crosse, part of ane red crosse, part a thing, part vther thing. Sa our Lord Jesus Christ willing to haue his awin pepil to abide togidder in the vnitie of a faith, & to knaw ane ane vthir amang thame self to be of ane faith, and to be knawin also fra all vtheris quhilk ar nocht of that faith he hais ordanit certane sensibil signes, takins or markis callit sacramentis, quhilk ar few in thair nowmer, easy to be kepit, and excellent in thair signification. Sensibill takins of Christis religioun.

The secund cause of the institutioun of the sacramentis was, nocht allanerly to signifie and betakin grace and haliynes to be geuin to vs, bot also thai war ordanit to sanctifie & to gene to our saulis ye special grace of god (as we declarit to zow afore) as the instrumentis of our sanctificatioun. As for exempil, quhen ane cunning and expert Cirurginar heilis the woundis of ane hurt man, he him self vnder God is the principal heilar of the woundis be the meanis of the playsteris laid to the woundis, nocht theles the towellis, bandis

oꝛ rowlis quhilk haldis faſt the plaiſteris to the woundis, ar inſtrumentis of the heiling and curing of the ſame woũdis. Sa our ſaluiour Jeſus Chriſt is our heuinly Cirurgiinar compariſ to the Samaritane that heipit the woundit mã quhilk lay half dede half quick betwein Jeruſalem and Hierico, foꝛ with the vertew of his paſſioun as with ane medicyne oꝛ plaiſter and with his ſacramentis as wꝭ ſpirituall rowlis oꝛ bãdis quhilk applyis, haldis and kepis the playſter of his paſſioun to the woundis of our ſaulis, he heilisperfitly our hurt and woundit ſaulis, and be this ze may eaſely knaw quhat difference is betwein the ſacramẽtis of the auld law and the ſacramentis of the new law. Foꝛ thai war allanerly ſchadowis, takins and figuris, that ſignifyit thingis to cum, quhilk quhen our ſaluiour Jeſus Chriſt in his comming had fulfillit, thai war takin away, & thairfoꝛ takin away becauſe thai war fulfillit. And thir ſacramẽtis of ꝑ new law was inſtitute, quhilk ar of greter vertew, to vs mair profitabil, eaſiar to be kepit and obſeruit, fewar in nowmer, nocht only oꝛdanit to ſignifie and betakin grace, bot alſo to elengẽ & ſanctifie our ſaulis. Thir twa cauſis afoꝛe reherſit ar maiſt principal quhy the ſacramẽtis of the new teſtament was inſtitute and oꝛdanit be our ſaluiour Jeſus Chriſt. Nochtheles pair is fyndzy vthir cõuenient and reaſonabil cauſis of thair inſtitutioun, quhilk ſuld nocht be left vnſchawin to zow.

Luce. x.

Aug. contra Fauſtũ lib. 19.

Exa. 11. 15. 16

First

First as that war institute to be signis & takins of the grace of God to be geuin presently, sa ar yai takins & memoriallis of the passioun of our saluiour Christ, and also signis prognosticat & foreschawand of the gloire to cum. And swa that geue to vs consolatioun & comfort. That raise & steris vp in vs ỹ trew faith in Christ. That geue warning to luke ane ane vthir, because that ar instrumentis of grace commoun & equal to all faithful men and wemen. Attour that say nocht by the trewth quhilk techis the sacramẽtis to be institut and ordanit for thre vthir causis conuenient. First for our humiliatioun, that man meikly at Gods command submit him self to be curit fra synne be the rycht vse & ministratioun of certane sẽsibil thingis, quhilk turnit him self fra God proudly be inordinat luke and abusing of sensibil thingis. It is rycht and reasone that quhair syn rysis and begynnis, yair also it may dee and haue ane end.

Aug. contra Faustũ lib. 19. cap. 9.

That war ordanit also for our eruditioun & trew instructioun, for that gene vs to vnderstãd that the will of God is to geue vs presently his mercy and grace, sa that quhen we see ony thing done to vs in the sacramentis outwartly in our bodie, we suld beleue that sum special effect of grace is wrocht inwartly in our saulis. As quhẽ the wattir of Baptyme weschis ỹ body outwartly, we suld beleif that the grace of God purgis and weschis the saule inwartly fra originall syn, and sa lykwise of all the laif of the sacramentis.

Contra Faustum. lib. 19. cap. 16.

Thridly thai war also institute for the spiritual exercitioun of all faithfull men & wemen in the seuin principal vertewis. In the sacrament of Baptyme we profesſe and pronuncis our faith, & ofttymis heris vthir, quhilk ar baptizit, rehers, pronunce and profesſe thair faith, and thairfor was callit in auld tymes the sacrament of faith. In extreme vnctioun we grow in hoip of ȳ mercy and gloze of God, be the meritis of Christis passioun, and prayaris of the kirk. In the sacrament of the Altar we ressaue gret increse and exercitioun of trew luke & cheritie towart God, because ȳ our saluiour Christ in the same blissit sacrament hes geuin really & presently his awin precious body and blud, in quick remembrance of his passioun, and also to be the spiritual fude of our saulis. And thairfor the doctor Hylarius callis it the sacrament of luke. In ȳ sacrament of Confirmatioun we ressaue the vertew of Fortitude and spiritual strynth of our mynd, to stād stowtly in the cōfessioun of our faith, agane all ennemeis of the same faith. In the sacrament of Penāce we haue exercitioun of iustice & rychteousnes. For na mā can do worthi penance, bot gif pat he iustly satisfie his nychtbour and mak ane mendis to him w al his powar for wrangis done to him. In the sacrament of Ordour, specially of preistis ȳ kēnis pair vocatioun & dois pair office, pat haue exercitioun of prudence be study, cōtemplatioun, prechyng ȳ word of God, praying for the peipl, & in dew ministratioun of

Lib. 8. de trinitate.

the

the Sacramentis to thair parischonaris, of quhom thai haue cure and charge geuin to paine & also pair corporal leuing. In the sacrament of Matrimony, thai pat ar marpit persons hais exercitioun of temperance, because that bodily plesour is contenit within the bandis and boundis of lawful mariage. Thus it is manifest and plane, pat be dew ministracioun of the seuin sacramētis, we haue exercitioun in the seuin vertewis afore rehersit.

Quhairof is ane sacrament constitute & maide Trewly of twa principal partis. The ane is ane sēsibil thing, quhilk be sum ppertie betakins ȳ grace of God, as wattir, oyle, breid, wyne, impositioun of handis & siclyk, the vthir parte is the word of God exprimit be inuocatioun of the Trinitie and grundit in the promis of mercy, quhilk is maid be our saluiour Christ to all thame quhilk in trew faith of the same promis ressauis dewly the sacrament or at the leist makis na abstacle agane the grace of God quhen that ressaue the sacrament. And suppose thir twa thingis ar the principal partis of ilk sacrament, quharin stādis the hail nature and substance of the same, zit is pair eikit be ȳ authoritie of haly kirk certane ceremoneis, quhilk hais bein vsit in the ministratioun of ilk ane sacrament sen the Apostillis tyme hytherto. And gif ze wald knaw quhairfor that war eikit. Trewly nocht to be principal or substancial partis of the sacrament. For in tyme of extreme neid a sacrament may be ministrit but ony siclyke ceremonyis. Bot verraily pai war ordanit pat ilk a sacrament mycht be vsit with honest

grauitie, with reuerence, with honorabil ordour and with executioun of our faith and to geue instructioun to vs quhat is done in the sacrament. And as for the ministeir of the sacramentis, suppose he be ane euil man, heretyk, scismatyk, excommunicat, or in dedlie syn, zit he intendand as the kirk intendis and in the ministratioun of ye sacrament vsis the forme of ye kirk, & he doand as the kirk dois, & vsand the forme thairof, his euil stoppis nocht the effect of the sacrament, quhilk as we said afore, sanctifyis our saulis, nocht be the meritis of the ministeir, bot allanerly be the meritis of our salutour, quhilk hes ordanit thame.

Of

OF THE SACRAMENT of Baptyme.

The thrid Cheptour.

THE Sacrament of Baptyme hes twa partis, quhairof it is constitute and maid, The ane part is the element of wattir, the vthir part is the wo3de of God. Quhy was wattir o3dainit to be one of the partis of Baptyme? First becauſe of the ſignificatioun, fo3 as wattir weſchis and clengis the bodye outwartly, ſa we ſuld beleue that be the ſacrament of Baptyme, we ar weſchin in our ſaulis fra o3iginal & all vthir actual ſynnis afo3e cõmittit. Secundly wattir is ane element commoun to all men and wemen & eaſy to be gottin in all partis quhair men hais thair dwelling placis. Thridly our ſaluiour Chriſt was Baptizit be the miniſtratioun of ſanct Johne ȳ Baptiſt in the wattir of Jo3dane, of quhom ſanct Auguſtine ſais thus: Chriſtus tactu ſue mundiſſime carnis, vim regeneratiuã contulit aquis. Quhẽ our ſaluiour Chriſt was Baptizit, and with his haly and clein bodye twichit the wattir, than he gaue vertew & pȳwar to the wattir to regenerat & bring vs furth agane with ane new birth. The gret flud cõmonly callit ȳ flud of Noe, becauſe it was in Noes tyme, was ane figure of ȳ wattir of Baptyme. Fo3 as almychty God, be that

pat same flude destroyit all warldly creaturis leuād on erd, few except, quhilk be saiffit in the ark be ye wattir. Sa in the wattir of Baptyme, the warld is destroyit, that is to say, al byce and synne perissis. And thai that be baptizt in the ark, that is to say, in the faith of haly kirk ar saffit be the wattir of Baptyme, as sanct Peter techis in his epistil. Attour the wattir of Baptyme is weil figurat be the red se. For as king Pharao with all his hoist persewand the barnis of Israel was drownit in the red see, sa in the wattir of Baptyme the deuil and all his hoist of synne, is vincusit, ourcumit and put away, and the trew faithful peple of Christ ar saffit. Thus ze may vnderstand plainely pat for syndry conuenient resonis and figuris wattir was weil ordanit to be ane of the twa partis of Baptyme.

1.Petri.iii.

The secund part of Baptyme maist principal & mychty in operatioun is the word of God, be inuocatioun of ȳ blissit trinitie, grundit apō this promis quhilk our saluiour makis on this maner: Qui crediderit et baptizatus fuerit, saluus erit. Quhasaeuir beleiffis and is baptizit sall be saiffit. The word of Baptyme is exprimit be the minister of the same, eftir the forme and maner geuin be our saluiour quhen the minister sais: Ego baptizo te in nomine patris, et filii, et spiritus sancti. Amen. I baptize the in the name of the father, and the sonne, and the haly spreit. Amen. This word suld be cōsidderit maist principally, for pis word is it pat clengis our saulis with the wattir. Tak away this word fra the wattir, quhat is the wattir bot allanerly wattir, as

Marce.16

Of the promis of baptyme.

Math.28

we

we mycht say plainly, & this word be nocht trewly & faithfully expremit, the wattir may nocht be callit a part of baptyme, bot & yis word be ioinit to ỹ wattir, than is yair a perfit sacrament. Howbeis the wattir yis bertew & powar, yat quhen it twichis ỹ body, it weschis the saule, bot be the resone of ỹ word, nocht only because yat word is spokin & pronunsit be the mouth of the minister, bot also because it is beleifit and ferme faith is geuin to it, sa the saule of yat persone quhilk is baptizit is clengit fra all synnis and bornne agane in God wt ane new byrth, nocht be ber tew of the wattir only, bot be bertew of ỹ word trew ly expremit & faithfully beleuit. For quhen the minister of Baptyme sais: Ego baptizo te in nomine patris, et filii, et spūs sancti, Amē. I baptize ỹ in the name of ỹ father, & the sōne, & the haly spreit, Amen The sētence of thir wordis is yis: With yis sensibil signe & takin quhilk I do now, dippand ỹ in wattir or powand wattir on the, pronunceand yir wordis: I baptize the in the name of the father, & the sonne, and the haly spreit. I declare to the plainly ỹ all thi synnis ar forgeuin to the, & yat powar restaurit into the fauour of God, the father, the sōne, and the haly spreit, quhilk ar thre persons and ane god, eternal and mercyful. For quhat vthir thing is Baptyme, bot ane faithful cunnand and sickir band of amitte maid be God to man, & be man to God? For in als meikil yat ỹ persone quhilk is baptizit, other be him self or be his godfather & godmother, oppinly renūcis & forsakis ỹ deuil & al his werkis, & oblissis him

Aug. contra Faustū lib. 19. cap. 16.

The sentēce of the vvordis of Baptyme.

Augusti. in Ioānem. tracta. 80

Of the cōband maid in baptym betvvein God and man.

self

ſelf in ſeruice to the trew leuand God that all the
dayis of his lyfe, he ſal mortifie the mẽberis of lyn,
and ſerue his god in trew faith of haly kirk, ꝑ wyr-
kis be lufe. In Baptyme is ane cumand or band
quhilk man makis to God, and on the vthir part,
for als mekil that God almychty agane to the per-
ſone ſa Baptizit oblißis him ſelf to forgeue to him
al his ſynnis, and pat for the lufe and meritis of his
natural ſõne Ieſus Chriſt, he will geue to him his
haly ſpreit, to quickin, to ſanctifie and to renew his
fre will and mak him ane new creature in God, it
may be callit ane cũnand or band, quhilk God ma-
kis to man, quhilk the Apoſtil ſanct Petir declaris
1. Petri. iii. with gret grauitie layand thus: Sic vos baptiſma
ſaluos facit, non carnis depoſitio ſordium, ſed con-
ſcientie bone interrogatio in deũ, per reſurrectionẽ
Ieſu Chriſti ex mortuis. Baptyme is nocht allanerly
the outwat weſching of the body fra filth, bot it is
ane conditioun or band of ane gud cõſcience towart
God, be the reſurrectioun of Chriſt. That is to ſay,
God almychty in the ſacrament of Baptyme teſti-
feis he is content & pleaſit with vs for Chriſtis ſaik
quhilk raiſe fra dede to lyfe, that on the vthir part
gud conſcience may keip conditioun wᵗ God, tra-
Circumci- tand that God is pleaſit with him for Chriſtis ſaik.
ſioun vvas Ane figure of Baptyme in the auld law was circũ-
ane figure ciſioun partly agreand wᵗ Baptyme in effect & ſig-
of Bap- nificatioun. For circumciſioun was a ſigne of a cer-
tyme. tane band or conditioun maid betwein God and A-
Gene. 17. braham and all Abrahamis poſteritie. Thus the
ſcripture ſais: I will (ſais God to Abraham) mak
ane

ane cummand or conditioun betwein me and the and
alſo thi ſeid eftir the in thair generatioun with ane
perpetuall band, pat I may be thi God, and alſo the
god of thi ſeid that ſal cum eftir the. Thow thairfor
ſal keip my cummand, and thi ſeid alſo in yair gene-
rattouns. Than god declaris the ſame cūmand ſay-
ing: This is my cummand quhilk ze ſall obſerue
and keip betwein me & zow. Ilk ane mānchild bozne
amang zow ſal be circumciſit, a barne of aucht dais
auld ſall be circumcidit, and ſa my cummand, band
or conditioun ſall be in zour fleſche for euir. Eftir
the ſame maner our ſalutiour ſpekis to his diſcipils
ſayand: Gang and teiche all natiouns, baptizing Math. 28
thame in the name of the father, and the ſonne, and
the haly ſpreit. And as the ſcripture of the auld law
ſaid: Maſculus cuius præputii caro circumciſa non Gene. 17
fuerit, delebitur aia illa de populo ſuo, quia pactum
meum irritum fecit. A man child quhais fleſche is
nocht circumcidit, the ſaule of him ſall be put away
fra his pepil, ſa our ſalutour ſaid of Baptyme: Niſi Ioan. iii.
quis renatus fuerit ex aqua & ſpiritu ſancto, non po-
teſt introire in regnum dei. Except ilk mā and wo-
man be bozne agane be wattir and the haly ſpreit,
he may nocht entir into the kingdome of God.

Quhat is the ſpecial powar, vertew, and effect
of the ſacrament of Baptyme? Trewly the vertew Of the ver
and effect of Baptyme is weil declarit be the Apo- tevv and
ſtil S. Paule quhen he callis Baptyme the lawar effect of
of regeneratioun and renouatioun. And pat ze may Baptyme.
plainly vnderſtand this ſpiritual regeneratioun &
renouatioun, call to zour remembrance, quhow all

men

men and wemen ar consauit in original syn, except our sauiour Christ & his mother the glorious virgin Mari, al may say the wordis of the Prophet in the Psalme: Ecce enim in iniquitatibus cõceptus sũ et in peccatis concepit me mater mea. Behald I was cõsauit in iniquitie, & my mother cõsaut me in synnis. And because of the synnis quharin we ar borne, Christ and his mother except, we may al say the wordis of sanct Paule: Eramus natura filii ire sicut et ceteri. In our natural & first natiuitie we war al borne the sonnis of wrath as vtheris ar, pat is to say. quhen we war borne of our moder we war borne in the stait of dãnatioun, & be the rychteous iugement of God for ye syn of our first father Adã condemnit to want ỹ ioy eternal. Attour, ofttymes yai pat cum to the zeris of discretioun, personally & actually brek is the cõmand of God, and be that incurris the indignatioun of God, & ar in dangear of the paynis eternal as it is writtin: Anima que peccauerit ipsa morietur. The saule yat synnis ỹ same sall dee. And quhat is the dede of the saule, bot eternal dãnatioun to ye paynis of hel, according as S. Paul sais: Stipendia peccati mors est. The slipẽd or waige geuin for syn is dede & dãnatioun. Bot in the sacrament of baptyme, al we ỹ ar bapttzit ar regenerat & borne agane spritually wt ane new birth & maid new in our saulis. First quhen zong barnis ar baptzit, ỹ original sin quharin yai war cõsault & borne is forgeuin to thame, & quhen men & wemen quhilk ar cum to the zeris of discretioun ar baptzit, thai get remissioun of al yair synnis, nocht only original

Psal. 50.

Ephe. 2.

Ezechi. 18

Roma. 6.

The first effect of Baptyme.

ginal bot alſo actual & perſonal, quhilk yai did yair ſelf agane the cõmand of God. Thus in the ſacrament of Baptyme al ſynnis ar forgeuin, according as S. Petir ſais in the Actis of the Apoſtils: Penitentiã agite et baptizetur vnuſquiſq; veſtrũ in noie Ieſu Chriſti in remiſſionẽ peccatorũ veſtrorũ. Lat ilk ane of zow be baptizit in ye name of Jeſv Chriſt for ỳ remiſſioun of zour ſynnis. Conſider now chriſtin pepil, gif yis be nocht ane excellent vertew & effect of Baptyme to haue all our ſynnis forgeuin to vs, & be reaſone of that to be deliuerit fra the thirldome of ſyn, the deuil & hel. Than we ar at peace wᵗ God, than we haue ane blyth & mery conſcience, beleuand ſickirly yat God is nocht wraith with vs, & ſa wil nocht condemne vs for our ſynnis, we kepãd fermely the cõditioun of our baptyme. The ſecund effect of Baptyme is ỳ reſſauing of the haly ſpreit, quhilk zettis in our hartis the trew luke of God yat we may keip his cõmandis perfitly wᵗ ane ſpirituall libertie, according as S. Petir ſais in ỳ foreſaid auctoritie, quhen he ſaid: Lat ilkane of zow be baptizit in ye name of Jeſus Chriſt in ỳ remiſſioun of zour ſynnis. Than it followis: Et accipietis donum ſpũs ſãi. Ze ſal reſſaue the gift of the haly ſpreit. Now cõſidder agane O chriſtin man quhow precious is this effect of Baptyme. Sa lang as we remane in ſyn we haue na perfit luke to God & his cõmandis, we haue na wil to do yame, & gif we do part of yame in our outwart deid, other for feir of punitioun, or for ſũ tẽporal reward, ỳ doing is nocht pleſãd & acceptabil to god, becauſe ỳ ſiclik deidis is nocht done

Actuum. 2.

The ſecũd effect of Baptyme.

frely

frely for the luke of God. Bot quhen we reſſaue the haly ſpreit he geuis vs the trew luke of God that we may with libertie and luke do the commandis of God. The thrid effect of Baptyme is, that in Baptyme we ar cled with the rychteouſnes of Jeſus Chriſt, he & his rychteouſnes is geuin to vs, ſa that we may ſay trewly Chriſt is ours, his halynes, his rychteouſnes, his meiknes, his mercy, and cheritie is communicat and geuin to vs in the ſacrament of Baptyme, that we may cleth our ſelf with his rychteouſnes, & repute it as our awin, as ſanct Paule techis to the Galathianis: Quicunq; enim in Chriſto baptizati eſtis, Chriſtum induiſtis. Quhatſacuir ze ar quhilk ar baptizit in Chriſt, ze ar cled vith Chriſt. And trewly to be cled with Chriſt in our ſaule, is to vs mair precious, than gif our body war cled with cleth of gold, ſet with perlis & precious ſtanis. Peraduenture ze will ſay, gif ſa be yat in the ſacrament of Baptyme thair is geuin to vs remiſſioun of originall syn, quhat is then the cauſe that eftir hend that we ar baptizit we feil in our fleſche carnal concupiſcence, the dreggis of originall syn, quhilk daily mouis & ſtiris vs to breik the command of God? Anſwer to this queſtioun ze haue in the nynt & tent cõmandis. And ſchortly now we ſay that this concupiſcẽce of the fleſche aganis the ſpreit eftir Baptyme is na ſynne to vs, except we conſent with ane deliuerit mynd to do in dede the ſame concupiſcence or to haue in our mynd lang pleaſure and delectatioun

The thrid effect of Baptyme.

Gala. iii.

That carnal concupiſcence eftir baptyme is nocht syn but cõſent

tatioun in ȳ ſame but deid, quhilk alſo is ſyn, as we declarit yair. Secundly we ſay to zow that all the dais of our lyfe we ſuld labour to moꝛtifie the ſame concupiſcence, be praying foꝛ the grace of God, be putting doune the firſt motiouns and ryſingis of ȳ ſame, be faſting, be almouꝛis deid, be honeſt and cõuenient labouris, be hering of the woꝛd of God, be ſtudie of haly ſcripture, be fleing euil company, be meditatioun of ye preſence of god, be remembrance of our dede, be cõſideratioun of the paynis ordanit foꝛ thame that breikis the law of God, and alſo be hoip of reward foꝛ keping of thame. With thir ſpiritual wepins we ſuld moꝛtifie the concupiſcence of our fleſche, and bring it in ſubiectioun of the ſpreit, and ſa we ſall optene eternal lyfe.

And that we may the mair eaſely ouircum the powar of this concupiſcence, we ar helpit in the ſacrament of Baptyme, quhilk breikis the violent powar of the ſame cõcupiſcence, & makis it ſa feble and waik, that we fechtand aganis it with the ſpirituall wapins afoꝛe reherſit, we may eaſily ouircum it and get victoꝛie. Thus chriſtin pepil ze haue four excellent and precious effectis and vertewis of Baptyme: Remiſſioun of all ſynnis. Reſſauing of the haly ſpreit, to be cled wᵗ Chriſt Jeſu. And pat the cõcupiſcence is maid febill and waik, vnabill to noy vs ſa lang as we conſent nocht to it with a deliuerit mynd.

The foure effect of Baptyme.

☞ Of the cerimonyes vsit in the ministratioun of Baptyme.

The fourt Cheptour.

Conuenis ent causis of the ceri moneis vsit in Bap tyme.

AS ane wyse mother fedis hir zoung tendir barne with milk and soft meitis, til it may grow to mair perfectioun of strenth. Sa our mother the haly kirk techit be inspiratioun of the halye spreit, vsis in the ministratioun of the sacramentis certane cerimonyes nocht only for the honest and reuerent ministratioun of the sacramentis, bot also for the plaine and easy instructioun of thame yat ressauis the sacrament, and of thame also quhilk seis the ministratioun of the sacrament. Sa in the sacrament of Baptyme ye minister vsis syndry cerimonies, quhilk quhen thai ar weil kend quhat yai betakin and signifyis, thai geue instructioun of all the misterys and gratious giftis of God geuin in Baptyme. Thai steir vs to haue trew faith in Christ Jesu, thai geue vs plaine knawlege of ȳ pointis of our christindome, yat gar vs vnderstand our profession and halye vow quhilk we mak to God in our baptyme. Breuely yai discriue plainly the cõditiouns of ane christin man. Sen thair for that thai ar so profitabil to vs, and also ȳs bein vsit sen the beginning of the kirk hitherto with gret grauitie, honour & reuerence we suld nocht contemne or lythly thame, bot leir quhat yai mene wᵗ diligẽce & le yaime vsit wᵗ reuerence. Quhen ȳ barne is brocht to the kirk to be baptizit solẽly, first at ȳ kirk doze, the ministeir makis

quir

ouir the barne ane exorcisme, eftir this maner:
First he blawis apon the barne in takin that the euil spreit be ȳ powar of God sall be expellit fra yat barne & haue na powar to noy it, & that the haly spreit sal dwel in it as gyder & gouernour. The first cerimonie of baptym
Secund, the minister makis ȳ signe of the crosse apō ȳ barnis brow & his breist, to signify yat he is to be maid ane christin man, and that he suld all the dais of his lyfe lippin in Christ Jesu yat for him was crucifyit, & ȳ he suld neuir be eschamit oppinly to confesse him self ane christin mā. 2
The thrid, the ministor puttis salt in ȳ barnis mouth, quhilk betakins yat his wordis suld euir be seasonit with the spiritual salt of wisdome & discretioun, and that he suld kep him fra the corruptioun and stink of dedite syn. 3
The fourt, the ministor reidis ȳ euāgil: oblati sunt Iesu peruuli, quhilk makis mentioun quhow that young barnis was brocht to our saluiour Jesu, to signifie that christin men & wemen may lauchfully offir barnis to our saluiour Christ, and bring thame to the sacrament of Baptyme, because our saluiour sais: Sinite peruulos venire ad me. Thoile young barnis to cum to me. 4 Mach. 19.
The fift, quhen this is done the godfatheris and godmotheris lapis yair hand apon ȳ barne and sais the Crede and the Pater noster, and in sa doing yai represent ȳ hail kirk of god, quhilk offeris that barne to our saluiour Christ, and tessauis it to hir faith. For trewly nocht only the godfatheris and godmotheris offeris the 5

barne to Baptyme, be thair perticular faith, bot also the hail kirk of God, that is to say, the hail cō-gregatioun of christin pepil (quhilk is content that barnis be baptizit) offeris the barne to Baptyme, and in the faith of the hail kirk representit thair be the godfather and godmother, the barne resſauis his christindome in the ſacrament of Baptyme.

Wairoure the godfather and godmother doand as we ſaid afore, ar maid borrowis or ſouerteis for the barne, that it ſall keip the profeſſioun of Baptyme and trew christindome. And thairfor thai ſuld with gret diligence exhort the barne quhen it cummis to diſcretioun to keip his christindome to leif ane chaſt lyfe, to keip iuſtice and equitie, and to ſerue God in leir faith, hoip, and cheritie, and afore all thingis thai ſuld ſee that the barne leir perfitly the Pater noſter, the Aue and Crede with the ten cōmandis.

The ſext, eftir this the miniſter takis his ſpattel and 6. vnctis the barnis neyſthirles and the eiris, to ſignifie that a christin man ſuld haue ane ſweit ſauoir, that is to say, ane gud name and fame that he may be callit a gud christin man, & alſo yat he haue alwais his eiris oppin to heir the word of God.

Eftir yat the exorciſme is endit ỹ barne is brocht to the Font, & quhen the name is geuin to the barne be the mouth of the godfather and godmother, the barne renuncis the deuil and al his workis. Firſt ỹ 7 miniſter ſais. Abrenũcias ſathane: Renuncis ỹ the deuil. The godfather & godmother anſwer is for ye barne, ſayand: Abrenuncio. I renunce. The miniſter ſperis agane: Et omnibus operibus eius? Renuncis thow all the workis of the deuil.

That

That anſweir agane I renunce. The miniſtir ſpeiris agane the thrid tyme: Renuncis thow all his pompe, all vanitеis and gloze of yis warld, pryde, exceſſe, inordinat luſt and pleſour? That anſweir agane the thrid tyme, ſayand: I renunce we ſuld thairfor euirmair haue mynd of this word quhilk we promiſit in our Baptyme, and neuir to lat it gang out of our remembrãce. For doutles it is the word of our profeſſioun, quhilk we haue vowit and promiſit to God opinly in the face of haly kirk, quhilk gif we wald beir continually in our mynd, we mycht eaſely ouircum al the tentatiouns of the deuil, pryde, couetouſnes & lychery with all vthir ſynnis. Than this beand done, The barne that is to be baptizit is viii. vnctit with haly oyle apon his breiſt, to ſignifie that his hart is conſecrate to God, and that his mynd is confortit in the faith of Chriſt. Alſo he is vnctit betwene his ſchulderis, to ſignifie yat God giffis him ſtrenth to do gud deidis, to beir the zoik of Chriſt be obſeruatioun of his commandis, to help his nychtbour for Goddis ſaik in doing the deidis of cheritie. Quhen the vnc- The Ca-
ting is cõpletit, yair followis ane Catechiſme, techiſme.
that is to ſay, ane inquiſitioun of our faith, quhilk we aucht to haue of the bliſſit Trinite, the father, the ſonne, & the haly ſpreit. quhairto that geue anſweir ſayand thre tymis: Credo. I beleif. Agane the miniſter fais: Credis ſanctam eccleſiam? Remiſſionem peccatorum? Carnis reſurrectionem? et vitam eternã poſt mortem? Trowis

thow that thair is ane haly kirk: Remissioun of synnis: Rysing vp agane of the flesche, and eternal lyfe eftir the dede: The answeir is maid be the godfatheris and godmotheris in the barnis behalf. Credo. I beleif. Quhen the barne eftir this maner hais prokessit and confessit his faith. The minister speiris at him, sayand: Vis baptizari? Wil yow be baptizit? That answeir agane volo. I will. To signifie that na man can be saffit bot be cõsent of his frewill mouit be grace and callit be ỹ word of God. Than incontinent the barne is baptizit in the name of the father, & the sonne, & the haly spreit. Quhat thir wordis betakins, quhat band or cõditioun in thir wordis is contrackit betwene God and man we declarit to zow afore. In sum countrei thai vse to dippe the barne thryse in the wattir of the font and in sum countrei that latue or powris wattir on the barne thryse, quhilk of thir vsis be done, it rakkis nocht, for Baptyme is geuin bayth the wais. And ye barne is twichit with ỹ wattir of Baptyme thryse: Anis quhen the father is namit, anis quhen the sonne is namit, and anis quhen the haly spreit is namit, to declare yat the father, the sonne, and the haly spreit, ar thre personis and ane God, all thre of ane wisdome, of ane powar, of ane gudnes, of ane maiestie and eternitie. Also the same is done in representatioun of the burying of our salutour, quhais body lay thre dais in the graif, counting a part of

ik a day for ane hail day, and raiſe to lyke agane potently the thrid day, be quhais exempil we ſuld ryſe out fra ſyn be Baptyme to ane new lyfe, and neuir to fall agane in ſyn, euin as our ſaluiour raiſe and neuir deit agane.

Quhen the barne is baptizit, he is vnctit with Criſme apon his forehed, and yat betakins plainly, that he is than maid ane chriſtin man, reſſauand his name fra Chriſt, and euirmair to be in deid, and ſa be namit Chriſtis mã, Chriſtis ſeruand or Chriſtis knycht. And ſuppoſe we exprẏme to zow for ſchortnes ẏ manchild, zit we vnderſtand baith mãchild and womanchild, for thai ar bayth lik in reſſauing the ſacrament of Baptyme. Laſt of al ẏ barne that is baptizit, is cled wi ane quhite lynning claith callit ane Cude, quhilk betakins that he is clene weſchin fra all his ſynnis, that he is brocht to the libertie of the haly ſpreit, that he ſuld lyue ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the iugement ſeit of our ſaluiour. And finally ane lychtit torche or candil is geuin to him in his hand, quhilk betakinnis yat he ſuld leik ſa perfitly eftir ẏ Euangil of Chriſt, that he mycht geue the lycht of gud exempil to his nychtbour, that throch him God may be glorifyit.

The miniſter of yis ſacrament ſuld be ane preiſt, hauand ordinary auctoritie, a man of laudabil lyfe, nochtheles quhen be miniſteris Baptyme or ony vthir ſacrament, we ſuld tak na tent to his lyfe, gif

Quhat is the miniſter of Baptyme.

gif it be laudabil or vnlaudabil. For trewly it is nocht mā quhilk giffis, bot Chriſt our ſaluiour gyffis the effect of Baptyme, and the preiſt is allanerly the miniſter of Baptyme vnder Chriſt. And quhē he ſais, I baptize the. It is als mekil to ſay as I repꝛeſent Chriſt as his miniſter, and nocht in my meritis, bot allanerly in the meritis of Chriſt I miniſter to the this haly ſacrament. And quhenſaeuir the tyme of neide chancis that the barne can nocht be brocht cōuenientlȳ to a preiſt & the barne be feirit to be in peril of dede, than all men and women may be miniſteris of Baptyme, ſwa that quhen that lay wattir apon the barne, with that, that pronunce the wordis of Baptyme intendand to miniſter that ſacrament, as the kirk intendis.

☞Of the ſacrament of Confirmatioun.

The fift Cheptour.

How expedient it is to reſaiue the ſacrament of Confirmatioun.

NOw be rycht ordour followis the ſacrament of Confirmatioun. For as in ȳ corporal lyke, firſt a man is borne be natural byrth, and eftir hend he growis in dew quantite and ſtrenth of his bodye, ſa it is in the ſpiritual life, firſt we ar regenerat and borne agane ſpiritually be wattir and the haly ſpꝛeit in the ſacrament of Baptyme and maid the ſonnis of God be adoptioun, & eftir hend in the ſacrament of Confirmatioun, quhen it may be conuenientlȳ gottin, we reſſaue the haly ſpꝛeit to the ſpiritual

quantite

quantitie and ſtrenth of our ſaule, quhilk is to vs verrai neceſſary. For all the dais of our lyfe we fecht wᵗ thre ennemyis, the fleſche, the warld and the deuil. The fleſch couettis agane ȳ ſpreit and ȳ ſpreit aganis the fleſche, thir ar contrary ane to ane vthir, ſa yat ze can nocht do ȳ quhilk ze wald do. Gala. 5. Roma. 7. I ſe ſais ſanct Paule ane vthir law in my mēberis, quhilk repugnis agane the law of my mynd. And of the warld ſais S. James thus: Ze adulteratis ken ze nocht yat the frendſchip of yis warld is a ennymye to God? Thairfor quhaſaeuir will be ane frend of yis warld, he is maid the ennymye of God, and a gud cauſe quhy, for as ſanct Johne ſais: Totus mundus in maligno poſitus eſt. All ȳ warld is geuin to euil. Iacobi. 4 i. Ioā. vlti. And that the deuil is our ennymye ſanct Petir teſtifyis plainly ſayand thus: Brethir be ſobir and walk, for zour aduerſarye the deuil, lyk ane ramping Lyoun, gais about ſeikand quhom he may deuoire ꝛ ſwallye', to quhom do ze reſiſt, being ſtark in zour faith. Sen ſwa it is that all our lyfe tyme we mone fecht aganis thir thre ennymyes, ſa that ꝛ we get nocht victorie our thame and ſtoutly ourcum thame, we ſal nocht be crownit in heuin with the crowne of gloire, as ſanct Paule ſais to his diſcipil Timothe: Na man ſall be crownit, except he fycht lauchfully, it is expedient to vs to reſſaue the ſacrament of Confirmatioun, quhairin ȳhaly ſpreit is geuin to vs to be our tutour, our gouernour, our protectour and defendour. In Baptyme we ar re- i. Pe. vlti. 2. Timo. 2

generate to ane new lyfe. In Confirmatioun we ar maid ſtout and ſtark. In Baptyme we ar markit to the ſpirituall weire. In Cõfirmatioun we reſſaue our ſpirituall harnes, armour and wepins whairw we mone fecht in our battel. In Confirmatioun we ar ſend to the battel. In Baptyme we ar waſchin fra all our ſynnis. Bayth ar excellent ſacramentis, for in bayth is geuin the halye ſpreit, trewly nocht ewa ſpreitis, bot ane haly ſpreit be ſyndry effectis & giftis of grace. In Baptyme the halye ſpreit be his grace mais vs the ſonnis of God be faith. In Confirmatioun the haly ſpreit armis vs with ſpirituall ſtrenth, to the cõfeſſioun of our faith, to gram our faith, to teich it, to preich & ſchaw it quhen neid is, and nocht to ſtop for ſchame or feire of ony temporal payne that may be put to vs be all the tyrãnis of the warld. Eftir yat our ſalutour Jeſus Chriſt at his laſt ſuppar had weſchin his diſcipillis feit, he
Ioan. 15. ſaid to yaime: Vos mundi eſtis propter ſermonẽ, quẽ locutus ſum vobis. Ze ar clein in zour ſaule, be ver tew of ye word, quhilk I haue ſpokin to zow. Eftir hend certane wordis he ſaid thus: Quhen that comforter ſall cum, quhom I ſall ſend to zow fra the father, the ſpreit of verite, quhilk procedis fra the father, he ſal beir witnes of me and ze ſal beir witnes, that is to ſay, The haly ſpreit ſall geue to zow ſpirituall ſtrenth and knawlege, quhairby ze may beir witnes of me to all the warld. And eftir his reſurrectioun ſuppoſe he eandit on yame and ſaid: Acci-
Ioan. 20. pite ſpiritum ſanctum. Reſſaue ze the haly ſpreit, zit eftir hend quhen he was to pas vp to heuin be his glorious

glorious aſcenſioun, he promiſſit ane vthir gift of ỹ haly ſpreit to the Apoſtils, & be thame to all faithfull men & weimen: Ego mittã promiſſũ patris mei in vos vos autẽ ſedete in ciuitate quoaduſq; induamini virtute ex alto. I ſal ſend to zow my fatheris promis. ſit ze or remane ze in ỹ citie quhil ze be cled wᵗ ſtrẽth fra abone. And agane he ſaid: Accipietis virtutẽ ſupvenientis ſpũs ſcti in vos. Ze ſal reſſaue ỹ ſtrenth of the haly ſpreit yat ſal cũ to zow fra heuin, & ze ſal be my witnes in Jeruſalẽ, in Jewry, & in Samarye & vnto the extreme pact of ỹ warld, quhilk promis he fulfillit apon Witſonday euidẽtly with ane ſenſibil ſigne, to ſignifie to vs yat in the ſacrament of Confirmatioun, he ſendis to vs the ſame haly ſpreit, to geue vs ſpirituall ſtrenth in our ſaule to beir witnes of him be trew cõfeſſioun of our faith. And yat yis ſacrament of Cõfirmatioun ſuld be had in the kirk of God, it may be manifeſtly knawin be twa placis of ỹ Actis of the Apoſtils, The firſt is thus. Quhẽ ye Apoſtils quhilk war at Jeruſalẽ hard ỹ the coũtrai of Samarye had reſſauit the word of God, yai ſend to yame Peitir & John, quhilk quhen yai come to Samarie yai maid yair prayar to God for ỹ pepil of Samarye yat yai mycht reſſaue ye haly ſpreit, for as at yat tyme ỹ haly ſpreit was nocht cum in to ony of yame wᵗ abundance of ſpiritual ſtrenth, bot war allanerly baptizit in the name of our Lord Jeſu. Than the twa Apoſtils Peitir & Johne laid yair handis apon the faithfull pepil of Samarie, & incõtinent yai reſſauit ỹ haly ſpreit wᵗ abundãce of ſpiritual ſtrẽth. The ſecund place is thus. Quhen yai wordis was hard quhilk Paul prechit, yai war baptizit

Luce. 24.

Actuum. 1.

Actuum. 8

The ſacrament of Cõfirmatioun is declarit be twa placis of the ſcripture.

Act. 19.

baptizit m ŷ name of our Lord Jeſus. And quhen ſanct Paule had laid his handis on thame, the haly gaiſt, come apon thame, and thai ſpak prophecie. Haly & catholyk writaris referris bath thir placis to the ſacrament of Confirmatioun.

Quhat is the mattir or the ſenſibil ſigne of this ſacrament? It is Criſme quhilk is confectit and maid of oyle Olyue and balme ſanctifyit be conſecratioun of ane Biſchope. For as wattir is the ſenſibil mattir in Baptyme, becauſe of ŷ propertie of waſching & clenging, ſa Criſme is the ſenſibil mattir of Cõfirmatioun for the propertie of vncting. And it betakins that as the Criſme vnctis our forehed outwartly, ſa the halye ſpreit vnctis our ſaulis inwartly be his grace. And as our ſaluiour Jeſus Chriſt was vnctit ſpiritually with the haly ſpreit abone al meaſure, ſa in the ſacrament of Confirmatioun we ar vnctit ſpiritually with the ſame grace of ye haly ſpreit with ſic a meaſure as it pleaſis our ſaluiour to geue. And as our ſaluiour (becauſe he was vnctit ſa abundantly with the ſpreit of God) is callit Chriſt be excellence, that is to ſay, ane vnctit biſchope and ane vnctit king. Sa we all that hais reſſauit the ſacrament of Confirmatioun, be reſone of our vncting ar ordanit to be Chriſtis men, and ſa we ar al callit chriſtin men, to be ſpiritual kingis in haly ruling and gyding of our lyfe be keping of the cõmandis of God, and defending of our ſaulis fra our ſpiritual enmyes with the ſword of gods word, and alſo to be ſpiritual preiſtis or biſchoppis, to offer daily our awin body to god as ane ſpiritual

ſacrifice

sacrifice be mortification of our carnal lustis, sa sal we be as S. Petir sais: Regale sacerdotium. Ane kingly preisthed, nocht ȳ al christin men ar preistis or kingis tẽporally be auctoritie & ministratioun of office ouir the pepil, bot allanerly spiritually for the reasonis afore rehersit. The Crisme is maid & cõfecket of twa thingis, the ane is oyle Olyue quhilk persis & entres in mãnis flesch & makis it soft. Sa the grace of ȳ haly spreit ressauit in Cõfirmatioun entres into our saule & makis it tender & soft spiritually be trew luke & cheritie to our nechtbour. The vthir part of Crisme is precious balme quhilk naturally causis ane pleasand & delectabil odour, & it signifeis ȳ the haly spreit ressauit in the sacrament of Confirmatioun giffis vs grace to haue ane gud name & fame pleasand & delectabil afore god & mã, sa pat we may say: Christi bonus odor sumus. We ar the gud sauoir of Christ. Sa ze may vnderstand pat Crisme is ane cõuenient mater or sensibil signe vsit in the sacrament of Cõfirmatioun, becaus pat the outwart vncting of Crisme betakins ye inwart and spiritual vncting of ȳ haly spreit quhilk he makis in our saulis be his grace. Quhat is the forme of wordis quhairwith this sacrament is ministerit & geuin. This is it: Signo te signo crucis, & cõfirmo te crismate saluris, In nomine patris, et filii, et spũs sancti. Amen. The minister of this sacrament sais to pat persone quhilk ressauis it: I mark the with the signe of the crosse, and I confirme the with the Crisme of heilth, in the name of the father, and the sonne, and the haly spreit. Amen.

1, Petri, 2.

2, Cor, 2.

Of the vvord of Confirmatioun.

For

For the plaine intelligence of thir wordis ȝe ſall vnderſtand that as verrai conuenientlie all men of weir quhilk gangis to fecht in battel vnder pair awin ꝓince, beiris apon pame pair ꝓincis baige, quhilk he beiris him ſelf, ꝙ he that ſame baige that may knawlege thame ſelf to be that kingis knichtis, quhais baige pai beir. Euin ſa, thai that reſſauis the ſacrament of Confirmatioun, pai ar markit with the ſigne of the croſſe, as with ane ſpiritual baige of our king Jeſus Chriſt, quhilk with the croſſe faucht agane ſyn, the deuil and hel, and ouircum thame. Thairfor quhen the miniſter ſais: I marke the with the ſigne of the croſſe. The ſentence of his wordis is this. Thow art ordanit to be ane ſpiritual knycht all the dais of thi lyfe to fycht ſpiritually agane ſyn vnder the baner of the king Jeſus Chriſt. In takin quhairof, heir I mark the with the ſigne of the croſſe quhilk pow ſuld beir euirmair in ꝑ hart as ane ſpiritual baige, mark or takin of thi vocatioun. Quhy reſſaue thai this ſigne of the croſſe apon pair browe? Trewly to ſignifie that ane chriſtin man or woman ſuld neuir be eſchamit nor feirit to grant and cõfeſſe the faith that he hes in his hart, concerning the paſſioun of Jeſus Chriſt, be quhais meritis he trowis to be ſaffit. Naturally and commonly baith feir and ſchame appeiris in a mãnis face, feir cauſis ane pail collure of the face, & ſchame cauſis ane red collure. Now thairfor in Confirmatioun we ar markit w the ſigne of the croſſe

in

in the heat parte of our face to signifie that we suld neuir be feirit nor eschamit oppinly quhen neid is to cõfesse our faith quhilk we haue in Jesus Christ yat was crucifyit and deit apon the crosse for our redemptioun. And quhy this mark of the crosse is maid with Crisme, quhilk is cõfeckit with oyle Dolyue and balme, it was declarit to zow afore.

Quhat is the vertew or effect of this sacrament of Confirmatioun? As we declarit to zow afore, it is to ressaue the halye spreit, to geue vs spirituall strenth in our saule, to gyde and gouerne vs in all our desiris, wordis and deidis with his seuin giftis according as the bischop quhilk is minister of this sacrament sais in his prayar to God quhen he ministeris the same sacrament: Immitte in eum spiritũ sãctum tuũ septiformis gratie paracletum de cœlis, spiritum sapientie et intellectus, spiritum consilii, et fortitudinis, spiritum scientie et pietatis, et imple eum spiritu timoris tui et signa signaculo sanctæ crucis propitiatus, et spiritum sanctum non amittat in vitam eternã. O lord God send doune kra heum (into this persone that ressauis this sacrament) thi haly spreit with his seuin giftis of grace, the spreit of wisdome & of vnderstãding, the spreit of counsel and of fortitude, the spreit of knawlege, and pietie, and fill him with the spreit of thi feir, and be thi mercy mark him with the signe of the crosse, sa that he neuir tyne the haly spreit, bot keip him quhil he cum to the lyfe eternal.

Of the vertevv and effect of Confirmatioun.

HEir we think it ane conuenient place to declare to zow the seuin giftis of the halye spreit, yat ze may wt mair diligence & deuotioun aske yame of God in zour daily prayaris.

Of the gift of vvisdome.

The first gift is wisdome. Quhairin standis yis wisdome? Trewly it standis in twa pointis First to knaw god, how he is eternal, almychty, mercyful, rychteous, faithfull, gentill, & liberal to the. Secundly, to haue in that same knawlege a spiritual gift, delectatioun and pleasure in God. Heir quhat the prophet sais to vs all in the Psalme: Gustate et videte quoniam suauis est dominus. Taist and se quhow sweit is the Lord. And trewly quhasa hais this gift of wisedome, he luffis God wt all his hart, with all his saule, with all his mynd and all his strenth, he luffis nathing bot in God and for Goddis saik, he referris all gud that he dois to the gloze of God. He contemnis al carnal pleasure, al erdly richis, all warldly dignitie that is contrarye to the luke of God, or that is had aganis the command of God. The gift of wisdome is nocht gottin be ye studye and labour of man, bot be ane faithfull prayar maid to God, as sanct James teichis sayand: Gif ony of zow want wisdome, lat him ask it at God, quhilk giffis to all men largely, and ze, lat him ask it in faith doutand nathing bot God may and will geue it to him. Quhow may it be knawin quha hes yis gift of wisdome? Trewly be certane properteis quhilk sanct James describis: The wisdome quhilk is fra abone

Psal. 33.

Iacobi. i.

Iaco. iii.

bone it is first puir, clein, & chast. It is peaceabil, gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, alwais doand gud warkis.

Donum intellectus. The secund gift of the haly spreit is the trew vnderstanding of the word of God quhilk we suld ask daily in our prayar sayand with the prophet in the Psalme: Da mihi intellectum, et scrutabor legem tuam. O gud Lord geue me vndestanding and I sal serche thi commandis. Quhow can we vnderstand trewly the word of God except that Christ oppin it to vs? quhilk beiris the key of Dauid. He oppinnis, & na man closis, he closis and na mã oppinnis. He oppins the word of god to certane men & wemen to quhom it pleisis him to oppin. And hydis it fra certane men and wemen, fra quhom it plesis him to hyde it, accoirding as he sais in the euangil speikand to his eternal father: Cõfitebor tibi pater cœli et terre, quia abscondisti hec a sapientibus et prudentibus, et reuelasti ea paruulis. I confesse to the O father of heuin and eird, yat thow hes hyde thir misteries of mannis redemptioun fra men warldly wyse and prudent, and hes reuelitt hame to meik men.

Of ye gift of vnderstanding.

Psal. cxviii.

Apoca. iii

Math. xi.

Donũ consilii. The thrid gift is callit counsal. Be the gift of wisdome we ken God with delectatioun & pleisure. Be the gift of vnderstanding we haue trew intelligence of Goddis word. Sa conueniently followis ȳ gift of counsal, quhilk

Of ye gift of coũseil.

is to haue a ſpedie, a reddye, and a gud will to do willingly as the word of God byddis and counſallis vs to do, ſa that be the vertew of yis gift we may ſay with ỳ Prophet in the Pſalme: Voluntarie ſacrificabo tibi O gud Lord I will mak ſacrifice to the willingly. That is to ſay, I will do my dewtie to the, nocht for compulſioun of payne, bot with my awin free will luffingly. The haly ſpreit is callit the ſpreit of libertie, becauſe he geuis vs grace to do our gud deidis wt fredome and libertie of our hart. Thairfor ſanct Paule ſais: Vnuſquiſq; prout deſtinauit in corde ſuo, non ex triſtitia aut neceſſitate, hilarem enim datorem diligit deus. Lat ilk man do his gud deidis as he hes determinit in his hart, nocht with ſadnes or be compulſioun, for God luffis ane blyth geuir.

Pſal. 57.

2. Cor. 9.

Donum fortitudinis. The fourt gift is ſpirituall ſtrenth of our mynd to thoil all maner of aduerſite with patience, to do al thingis quhilk we aucht to do be rycht, willingly as it is ſaid in ỳe thrid gift, and nocht to gang by the veritie and rycht for ony mannis pleiſure, feire, reward, or malice. This gift is neceſſarie to al chriſtin men and wemen, becauſe ỳat S. Paule ſais: Omnes qui pie volunt viuere in Chriſto, perſecutionem patientur. Al men and wemen, quhilk wald leif ane gud lyfe conforme to the euangil of Christ, ſall thoil perſecutioun be thame that ar euil geuin. Be yis gift it is knawin gif we be perfite chriſtin

Of ỳe gift of Fortitude.

2. Ti. iii.

men

men. For as sanct Gregorie sais: Qualis vnusquisq; apud se lateat, illata contumelia probat. Actuum.v

Quhow gud and pacient ilk a man is in him self, iniuries and wrangis done to him will schaw. The Apostillis had this gift of Fortitude quhen yai war dung for preching of the euangil, be the auctorie of the hie counsale of Jerusalem, and come away fra yame with blythnes, because yat thai tholit iniuries and wrangis for the name of Jesu.

Donum Scientie. The fift gift is Cunning or knawlege, and this is nocht cunning or knawlege of natural Philosophie, or siclyk, bot it is cunning or knawlege to leif a gud lyfe at all tymes, bot specially in the middis of ane euil natioun, That is to say, quhen we ar in euil cũpany or amang euil men, quhilk gift ỹ haly man Job discriuis, sayand thus: Recedere a malo scientia. It is cunning & science to declyne and gang fra euil. And this is callit in ỹ scripture the science or knawlege of sanctis, quhair of it is said: Iustum deduxit dominꝰ per vias rectas et ostẽdit illi regnũ dei. Dedit illi scientiam sanctorum, honestauit illum in laboribus et compleuit labores illius. Our Lord hais led the iust man be rycht wayis, he hais schawin to him the kingdome of God, he hais maid him honest in his labouris and brocht thame all to gud end. The halye man Job had this gift of knawlege, for he leifkit ane gud lyfe in the middis of mony euil geuin peple. Tobias had yis gift quhilk led in captiuitie & daily Of ye gift of science. Iob.28. Sapien.4 Iob.1. Tobie.1.

leiffand amangis euil men left nocht the way of
2. Petri. 2 veritie. And the ſame gift had Loth dwelling amang the Sodomitis.

Of ye gift of pyetie. Donum pietatis. The ſext gift is pyetie & mercy ſchawin to the puir for Goddis luke, quhairto
1. Timo. 4 S. Paul exhortit his diſcipil Timothe ſayand: Exerce te ipſum ad pietatem, nam exercitatio corporalis ad modicũ vtilis eſt, pietas autem ad omnia valet. Exerce and occupie thi ſelf in godlynes, pyetie & mercy, for bodyly exercitioun, quhilk a mã takis in his body be faſting & abſtinence is a litil profitabil to him wout piete, Bot pyetie & mercy done in almous deid to the puir for gods ſaik, is mekil profitabil, for as our ſaluiour ſais
Math. 5. Beati miſericordes quoniam ipſi miſericordiam cõſequentur. Bliſſit is the mercyfull, for thai ſall get mercy. Quhaſa hes this gift of pyetie pai ar alwayis reddye at thair powar to do werkis of mercy bayth ſpiritually and corporally.

Of ye gift of Feir. Donum timoris. The ſeuint gift is the feir of God. Firſt to feir God as the ſeruand feiris his maiſter, quhilk dois his maiſteris cõmand for feir of punitioun. And ſuppoſe yis feir is ỹ gift of the haly ſpreit & is ye begining of wiſdome, zit it is nocht the perfectioun of wiſdome, for the trew luke of god puttis away yis feir, & bringis vs to ỹ ſecund feir, quhilk is to feir God as ane gud ſon or cheild feiris his father, doand his cõmand, nocht for feir of punitioun, bot ỹ he wald nocht offend or diſpleaſe his father, nor depart fra his fatheris cõpany. The firſt feir bringis in

the

the secund, euin as the nedil bringis in ye threid throw ane clayth, and the mair that ane christin mã grow in the luke of God, the les he keiris the punitioun of God. And of the secund keir it is writtin in the Psalme: Timor domini sanctus permanet in seculum seculi. The haly keir of our lord lestis for euirmair. And thir twa keiris is declarit to zow at mair lenth in the expositioun of the first command. Psal. 18.

Of the sacrament of the Altar.

The vii. Cheptour.

As in the corporall lyfe, first ane man is borne, syne he growis in quãtitie & strenth of his body, & for the confirmatioun of his lyfe, he is fed wt corporal fude. Siclyk ordoure is kepit in our spirituall lyfe. Efter yat we ar spiritually regenerat & borne agane in ŷ sacrament of Baptyme, And in the sacrament of Cõfirmatioun growis in ye spirituall quantitie & strenth of our saule, be ressauing of ye haly spreit be his special grace to ŷ spirituall strenth of our saulis. It hes pleasit our saluiour Jesus Christ to ordane the bitsit and maist excellent sacrament of his precious body & blude to be geuin to vs as spirituall fude for the cõseruatioun of our spirituall lyfe. And quhow necessary this haly sacrament is to vs our saluiour declaris plainely in the euangil of sanct Johne sayand thus: Amen amen dico vobis, nisi manducaueritis carnem filii Ioan. 6.

hois & biberitis eius ſanguinem non habebitis vitã in vobis. Uerailly verailly I ſay vnto zow, except that ze eit the bodye of the ſonne of man & drink his blud ze ſall nocht haue lyfe in zow. Qui manducat meam carnem et bibit meum ſanguinẽ habet vitam eternam. He yat eitis my body and drinkis my blud hes eternal lyfe. Et ego reſuſcitabo eum in nouiſſimo die. And I ſall raiſe him vp againe in the laſt day. Caro mea vere eſt cibus et ſanguis meus vere eſt potus. My body is verrai meit and my blud is verrai drink. Qui mãducat meam carnem et bibit meum ſanguinem in me manet et ego in eo. He that eitis my body & drinkis my blude he dwellis in me & I in him. And be this ze may vnderſtand that of all the ſeuin ſacramentis yis is maiſt worthi, maiſt haly, and maiſt excellent, becauſe the laif ar only ſignis of grace and effectuous inſtrumentis and cauſis of our ſanctificatioun. Bot this precious ſacrament cõtenis him quhilk is the fountane, the well and giffar of grace and ſanctificatioun our ſaluiour Jeſus Chriſt in body and blud, ſaule and godheid, as it ſall be ſchawin to zow mair largely eftirhend.

Of the figuris of this maiſt excellent ſacrament

The excellent dignitie of this ſacrament is ſa grete, yat it was figurat in the auld teſtament wt ſyndry figuris. Firſt in ye law of nature, Melchiſedech king of Salem and preiſt of the hyeſt God, offerit to him in ſacrifice breid and wyne, quhilk was ane figure that our ſaluiour Jeſus Chriſt barch king & preiſt ſuld ordane this precious ſacrament of his body and blud vnder the kindis

kindis of breid & wyne. Secundly in the wrettin law it was figurat be the Paschal Lambe, and be the angel fude callit Mãna. For as be ye immolatioun and sacrifice of the Paschal lambe the pepil of Israel was deliuerit fra the vengeance quhilk the Angel tuk apon the Egiptians, and sa finally fra the captiuitie of king Pharao. Sa be the sacrifice of the immaculat lambe our saluiour Christ offerand him self apon the altar of the crosse, we ar all (yat beleuis in him with ane leiffand faith) deliuerit fra the vengeance that sal be takin apon iynnaris, and swa finally fra the captiuitie of the deuil. And also as the pepil of Israel was fed with Manna callit angellis fude in the wildernes quhil yai come to the land of promissioun. Sa the christin pepil is fed spiritually with this precious sacrament in the wildernes of yis present warld, quhil we cum to the land of lyfe, promissit to vs in ỹ kingdom of heuin.

Attour this precious sacrament is sa bie in dignitie and diuine maiestie that it is nocht expremit with ane naine as the laif of the sacramentis ar, bot the kirk of God giffis it syndry names. First it is callit the Eucharist, yat is to say, gud grace, because it contenis him really and essentially, quhilk is the well and giffar of grace, of quhais aboundance we all ressaue. It is callit the Communioun, for be worthi ressauing of this sacrament, al trew christin men and wemen ar ioynit al togidder amang yame self as spirituall memberis of ane body, and also ar ioynit all togidder to our saluiour Christ, heid of the same mistik bodye.

Of the syn dry namis of this precious sacrament.

It is callit the ſacrifice of the altar, becauſe it is ane quick & ſpecial remembrance of the paſſioun of Chriſt, as it is ſaid in ꝑ euangil of S. Luke. Hoc facite in meam cõmemorationem. Do this in my remembrance. Now the paſſioun of Chriſt wes the trew ſacrifice quhilk wes offerit for our redẽptioun. It is callit our daily breid, becauſe it is the kude of our ſaule. Sanct Paule callis it the ſuppar of our Lord, becauſe our ſaluiour Jeſus gaue it to his Apoſtils in the tyme of his laſt ſuppar, quhen alſo he inſtitute and ordanit the ſame ſacrament. Cõmon experience ſchawis that quhẽ a mã is to depart fra ane luffand cõpany, the thing that he dois & the word that he ſais in his laſt departing, is maiſt of all had in remẽbrance. Sa our ſaluiour purpoſing immediatly eftir the ſuppar to gang to his paſſioun, willing alſo to commend the hie dignitie & grit vtilitie of this ſacrament and to cauſe it to be had in ſickar and lang remembrance, he ordanit the ſame precious ſacrament in tyme of his laſt ſuppar. Nochtheles, the haly kirk hais ordanit that the chriſtin pepil ſal reſſaue this ſacrament faſtand, to that effect yat yai may reſſaue it with mair deuottoun & redynes, quhilk ordinatioun began in the tyme of the haly Apoſtillis and hetherto hats bein vſit, nochtheles yai yat ar ſeik and in perril of dede, may reſſaue it ſuppoſe yai be nocht faſtand. Sen this ſacrament of the Euchariſt is ſa neceſſary, ſa haly, ſa precious, & of ſa excellent dignitie. Ze ſuld O chriſtin pepil

Luce. 22.

Quhi ſyis ſacrament callit the ſuppar of our Lord.

tak

tak gud tent to ye declaratioun of ȳ same blissit sacrament, quhairin first we sall declare quhat is the ꝓpir mater, outwart signe or sensibil takin of this sacrament. Secundly, quhat is the kirne of Goddis word, quhilk belangis to the consecratioun of this sacrament, and the trew intelligence of the same. Thridly quhat is the vertew, effect and vtilitie of this sacrament. Fourtly, how men suld ꝓpare thame to the worthi ressauing of this sacrament.

As concerning the first, The ꝓpir mater or sensibil signe of yis sacrament is breid of quheit and wyne of the berry mixt with wattir, apon ȳ quhilk quhen the word of God institute be our saluiour Christ is pronuncit be ane trew minister quhilk is a consecrat preist, that ar turnit in to the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as material breid of quheit keidis, nurisches, sustenis and keipis a mā in this corporal lyke, And wyne rekreschis, cōkortis and makis ane man blyth in the same corporal lyke. Sa the precious body & blud of our saluiour quhilk ar contenit vnder ȳ kindis of breid and wyne, and signifyit be the same, keidis, nurischis, and sustenis, rekreschis, conkortis and makis ane christin man blyth in his saule quhen that ressaue deuotly this sacrament with faith, hope, & cheritie as yai suld do. Wairour, breid and wyne ar conuenient mater of this sacrament, because that signifie and betakin the vnitie of ȳ mistik body of our saluiour

Christ

Chriſt quhilk is ȳ cõgregatioun of trew chriſtin pe
pil, quhilk vnitie is ȳ ꝓpir effect of yis ſacrament &
ſignifyit be the ſame. For as breid is maid of mony
pickillis of corne, & wyne is maid of mony berryis,
and ane body is maid of mony mẽbris, ſa ye kirk of
God is gadderit togidder of mony chriſtin men and
wemen vnid togidder with ye band of perfit lufe &
cheritie & feſtinit with the ſpreit of God. In the ſa-
crament of the Altar, wattir is mixt with the wyne
quhilk ȳ kirk of God vſis to do, beleiſſand yat our
ſaluiour vſit the ſame in the firſt inſtitutioun of yis
ſacramẽt. And trewly ſuppoſe it is nocht expreſſely
writtin in ȳ euangil, zit al trew chriſtin men & wemẽ
ſuld hald yame cõtent wt the faith of the kirk, bele-
uand as ye kirk beleuis, quhilk doutles is inſtruc-
kit & dreckit be the haly ſpreit, & thair for is cailit ȳ
1. Timo. iii ſicker fundement & pillar of veritie. And gif ȳ will
knaw quhat betakins the wattir mixt wt the wyne?
Thow may ſone leir the ſame, & thow will cõſidder
yat this bliſſit ſacrifice of the altar is ane quick me-
moryal, ordanit to reduce to our mynd ȳ paſſioun of
Ioan. xix. our ſaluiour Chriſt, for as the euãgeliſt S. Johne
makis mentioun, quhen our mediatour & redemar
was dede apon the croſſe, ane of the knychtis or tor-
mentouris with ane ſpeir oppinit his ſyde & incontī-
nent thair come furth bayth blud & wattir, blud to
ſignifie our redẽptioun, & wattir to ſignifie our ſpi-
ritual weſching be Baptyme, be ȳ wyne thair for is
ſignifyit ȳ be the paſſioun of Chriſt we ar redemit, &
the wattir betakins ȳ be the meritis of ye ſame paſ-
ſioun we ar weſchin fra our ſynnis in Baptyme.

Attour

Ȝe knaw in ȳ haly scripture wattir betakins the pepil according as sanct Johne sais: Aque multe populi multi. Hekil wattir betakins mony pepil. Thairfor quhen in the challice wattir is mixt wt wyne, it is signifyit, ȳ the christin pepil ar ioynit & cupplit with Christ in quhom thai belene. Apoc. 17.

Quhat is the word quhilk belangis to ȳ cõsecratioun of this blissit sacrament? It is ȳ word of our saluiour Jesv Christ, be quhais vertew ȳ sacrament is cõsecrat, & be the mycht of that same word, the breid is turnit into the body of Christ, & the wyne mixt wt wattir is turnit into ȳ verrai blud of Christ. The kirk of God hes ressauit this word fra our saluiour Jesu Christ be the tradition & doctrine of the Apostillis, and pronuncis ȳ same word eftir this maner: Hoc est enim corpus meum. This is my verrai body. And agane Hic est enim calix sanguinis mei noui et eterni testamenti misteriũ fidei, qui pro vobis et pro multis effundetur in remissionẽ peccatorũ. This is the verrai cup of my blud of the new and eternal testament quhilk sal be sched for zow & mony in remissioun of synnis. Sa the minister of yis sacrament is ane cõsecrat preist pronunceand thir wordis apon breid & wyne wt the trew faith and rycht intentioun of haly kirk, he consecratis the trew body & blud of Jesus Christ, nocht be the vertew of ony manns word, bot be the vertew & powar of Gods word institut & cõmandit be our saluiour quhẽ he said: Hoc facite in meã cõmemorationẽ. Do ze yis in my remẽbrance. As I haue consecrat my body & blud & gewin yame to zow in forme of breid and wyne, sa I gewe zow auctorit Luce. 22. 1. Cor. 11.

Of the vvord of God that belãgis to the consecratioun of this diuine sacrament.

auctoritie to do the same, pat ze and all vthir quhilk dewly resauis pame, may haue remembrance of me. All vthir wordis quhilk the preist sais afore or eftir the same wordis of consecratioun, pat pertene to the rycht, faithful, deuoit and reuerent vse of pis blisfit sacrament, or ellis pai ar loungis & thanksgeuin to God, or ellis pai ar deuoit prayaris, obsecrationis and peticionis maid to God for the christin pepil.

The vili. Cheptour.

Gregorius.

AND now christin pepil I exhort zow to haue in zour mynd quhat sanct Gregorie sais: Fides non habet meritum vbi humana ratio prebet experimentum. Faith hais na merit quhair mans reasone gifis experiẽce. Our christin faith is nocht groundit apon the natural reasone of mã, bot apon the trew and infallibil word of God. For in this sacrament eftir the wordis of consecratioun we see wt our eyne the figure of breid and wyne, we smel with our neyse the sauor of breid and wyne, we taist with our mouth the gust of breid and wyne, we feil with our twiching the hardnes of breid and the liquore of wyne, zit thair is na substance of breid and wyne in that sacrament, bot allanerly the substance of the body and blud of our saluiour vnder the forme of breid & wyne. And thairfor we suld nocht geue credit to our sycht, to our smelling, to our taisting and twiching, bot allanerly we suld tak tent quhat we heir, for as sanct Paule sais: Fides ex auditu est, auditus autẽ per verbum dei. Our faith is resauit be hering, nocht be heiring of the wordis of man, bot

Of the veritie of the body and blude of our saluiour Christ in the sacrament of the Altar.

Roma. 10

bot be hering ȳ word of God. Sa in this blissit sacrament we suld geue credence to the word of God quhilk our saluiour Christ speikis be his minister, sayand: Hoc est corpus meum. Hic est figuis meus. This is my body. This is my blud Tak tent O christin man and woman, quhow he sais nocht, yis is a figure of my body & blud, he sais expzelly, This is my body, & this is my blud. And yat ȳ may be sickerly groundit in the trew faith of this sacrament, beleuand formely the twa first artikillis of ye Crede and in the secund artikil, dout nocht bot that our saluiour Jesus Christ is baith mã and God, the natural sõne of God, & sã is he ȳ eternal veritie, quhais word is sa trew yat na thing can be trewar. And as it is impossibil yat myrknes may proceid fra the cleire schynand sonne, sa it is impossibil that ony errour, falset or lesing may proceid fra the mouth of Jesus Christ, quhilk is callit Sol iustitie. The sonne of rychteousnes, sapientia patris, The wisdome of the father. Heir quhat he sais of him self: Ego sum via, veritas, et vita. I am the way, the veritie, and the lyke. All men of thair awin nature may begyle and be begylit. Omnis homo mendax. Bot Jesus Christ baith God and man can nother begyle nor be begylit. Also in the first artikil trow sickerly that he is omnipotent and almychty, and quhy? because he is god quhais powar is infinite. Beleue with thi hart and grant with thi mouth ye wordis to be trew, quhilk the angel Gabriel spak to the glorious

Matth. 26

Ioan. xiiii.

Psal. 115.

virgin

Luce.i. virgin: Quia non erit impoſſibile apud deum omne verbum. Thair is na word impoſſibil to God. For as the Prophet ſais in the Pſalme: Ipſe dixit, et facta ſunt, ipſe mandauit, et creata ſunt. Quhen he ſpak his word all creaturis was maid, quhen he gaue command that war all creat and maid. Sen ſwa it is that Jeſus Chriſt our ſaluiour ſais thir wordis and hais geuin auctorite and command to his miniſter to pronunce the ſame in his name & behalf. This is my body, this is my blud. Secundly ſen ſwa it is that he is the eternal verite & can nocht mak ane leſing. Thridly pat he is omnipotent and almychty and ſa is abil to performe and fulfill his word. Quhatſaeuir thow art man or woman, that trowis nocht fermely & conſtantly that in the ſacrament of the haly altare eftir the wordis of conſecratioun, is the verrai body and blud of our ſaluiour bayth God and man vnder the formes of breid and wyne, thow denyis the twa firſt artikillis of the Crede and ſwa fallis into gret hereſye. The Apoſtil ſanct Paule ſpeikis ſa plainely of the veritie of the body & blud of our ſaluiour to be in this ſacrament, that thai may appeir to be out of thair wit pat thinkis or ſais the contrary. This is his firſt word:

1.Cor.xi. Qui enim manducat et bibit indigne, iudicium ſibi manducat et bibit, non diiudicans corpus domini.

Quhaſa eitis and drinkis vnworthily, he eitis and drinkis his dāpnatioun, becauſe he diſcernis nocht or puttis nocht difference betweine the body of our Lord & vthir common meitis. In thir wordis ſanct Paule ſais expreſſly, that ȳ verai body of our Lord

is

is really and substancially present in the sacrament of the Eucharist. His second word is this: Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis domini est? i. Cor. x.

The cupe of thankis geuing, quhaicwith we geue thankis. Is it nocht the partaking of the blud of Christ? The breid that we brek on the altare, Is it nocht the partaking of the body of Christ? In thir wordis sanct Paul teichis plainly pat quhensaeuir the sacrament of the Altare is proponit and geuin to vs, the verrai bodye and blud of our sauiour is proponit & geuin to vs vnder the formes of breid and wyne, and sa aucht euery vik christin man and woman to beleue.

Of the fruitis and effectis of this sacrament.

It is nocht facil or easye to declare sufficiently, quhow mony, quhow mervalous, quhow excellent and profitabil fruitis we may optein be dew ressaving of this precious sacrament. Our redemar & sauiour lufit vs sa ardently that he thocht it nocht sufficient to geue him self to the dede of ye crosse for our redemptioun, bot also to declare to vs mair specially the same luke, he hes geuin him self to be our special fude and refectioun, according as he sais: Caro mea vere est cibus, et sanguis meus vere est potus. My flesche is zour verrai fude, & my blud is zour verrai drink. Quhatfor desire we meit and drink, bot to keip vs fra the paynis of hungir and thirst, and to hald vs in our corporal lyfe sa lang as we may? Than mekil mair we aucht to desyre this precious fude, quhilk in this present warld

Spiritual fude of our saulis. Ioan. 6. Augustin.

haldis

haldis vs in thr lyfe of grace, & finally bringis vs to the lyfe of gloze, quhair thair is nother hungir noz thrſt, noz na vthir payne, bot immoztalitie, incozruptioun, eternal lyfe in ioy and blyſſe.

In auld tymes our fatheris wes fed in wildernes daily w Mãna callit Angels fude, as it is writtin: Panẽ Angelorũ manducauit homo. Man hes eitin Angels fude. Nochtheles yat ẏ did eit of yat fude eftirwart deit in wildernes, bot this fude, quhilk ẏ reſſauis in this bleſſit ſacrament, yis leifl and breid quhilk come doune fra the heuin, geuis the life eternal. For quha ſa worthily eitis this fude ſall nocht dee eternally. Heir the promis of our ſaluiour: Hic eſt panis de cœlo deſcendens, vt ſi quis ex ipſo mãducauerit non morietur. This is the breid quhilk come doune fra heuin, that quhaſa euir eitis of it ſal nocht dee. It followis: Ego ſum panis viuus qui de cœlo deſcendi, ſi quis mãducauerit ex hoc pane, viuet in eternum. I am the leuing breid yat is come doune fra heuin, gif ony man eit of yis breid, he ſal leif eutrmair. And gif yow wald knaw quhat is yis breid, heir quhat followis: Et panis quem ego dabo caro mea eſt pro mundi vita. And the breid ẏ I ſal geue is my fleſche, for the lyfe of the warld. Now cõſider weil in thi mynd, quhilk of thir twa is maire excellent, Manna, or the bodye of Chriſt. That Manna come fra the corporal heuin, bot this precious fude of the altar come fra abone all corporal heuins. Manna keipit ane vthir day, fel to corruptioun, bot this precious fude is free fra all corruptioun. For quhaſaeuir religiouſly, deuotly, & faithfull

Ambroſi. Pſal. 77.

Ioan. 6.

fully taist of yis heuinly breid sal finally be maid incorruptibil. The wattir flowit to thame out of ane crag, bot to the flowis the precious blud of Christ out of his awin side. Ye wattir sloknit thair thrist for ane lytil tyme, bot this blud of Christ sall tak away thrist fra the for euirmair. Of this precious fude the Prophet sais in the Psalme: Memoriam fecit mirabiliũ suorum miseri- Psal. 110.
cors et miserator dominus, escam dedit timentibus se. Of all the merualis that God hes wrocht, he hes maid ane to be ane remembrance of all the laik, quhilk is that in yis precious sacrament of of the altare, he hes geuin fude to pane, ỹ feiris him. Quhairfor O christin man prepair thi self worthily that thow may ressaue this fude to thi saluatioun. The secund fruit of this blissit sa- Incorpo-
crament is mair perfit incorporatioun to Christ For quhen with faith and cheritie we ressaue yis precious fude, we ar mair ioynit to Christ our heid as his mistik mẽberis. And heir thow suld consider the difference that is betwene corporal fude of the body, and this spiritual fude of thi saule. Quhen thow ressauis corporal fude thow turnis it to the substance of thi body, Bot quhen thow ressauis worthily this precious fude of the sacrament, it turnis the to it, it makis ye diuine, godly, haly and Christis seruand. This secund fruit is plainly exprest be our saluiour sayand thus: Qui manducat meam carnem, et bibit meum Ioan. 6.
sanguinem, in me manet et ego in eo. Ye that eitis my body and drinkis my blud, he dwellis in me

and I dwel in him. O inestimabil gudnes of God, O the ardent luke of Christ to man, O precious benefit & gift. Quhat could he do mair for vs? He hes redemit vs apon the rud, he hes fed vs wt his body and blud he hes maid vs his awin mistik mēberis, he hes chosin vs to be his awin tempil, quhairin it pleasis him to dwel with vs & we to dwel with him. And doutles quhen Christ dwellis in vs, the powar of God dwellis in vs, ỹ tresure of al Gods wisdom and knawlege dwellis in vs, eternal lyfe dwellis in vs, for als mekil yat he promissit to vs eternal lyfe, and hes geuin him self to vs as ane pledge, for the sicker fulfilling of that same promis. Think of yis O christin mā, & prepair thi self to the worthi ressauing of yis sacrament.

Augmētacioun of ye meritis of our faith.

The thrid fruit of yis sacrament is augmētatioun of ỹ meritis of our faith. For sein faith is to beleue thai thingis of Christ, quhilk cā nocht be sein nor kend be natural resone, and in sa beleuing we get merit of God, trewly in the faith of this sacrament we merit verrai mekil, because yat amang all ỹ pointis of our faith this is ane, yat excedis ye capacitie of natural resone, and allanerly cā be persauit & knawin be faith geuin to the word of God. For afore the wordis of consecratioun pair is bot breid & wyne, bot eftir, pair is the body & blud of Christ present really.

Magister seten. in 4 dist. 12.

Lifting vp of our hoip.

The fourt effect of this sacrament is lyfting vp of our hoip. For we may fermely hoip that Christ Jesus haith God & man sall geue to vs him self in the warld to cum, quhil's sa lufkandly hes geuin to vs his awin self in this present warld, as s. Johne Chrisostome sais in the xlv. omelie apon sanct Johnis euang'l.

The

The fift fruit is augmẽtatioun of cheritte, quhilk doutles is etin in al yame quhilk reſſauis this pre-cious ſacramẽt worthily. Thai mone nedis grow in the luſe of God quhen yai conſider ỳ abundant luſe of god ſchawin to yame in this ſacrament, & yairfor it is callit be part of ald doctors ỳ ſacramẽt of luſe.

Augmẽta-tioun of cheritie.

Hylarius ꝯ de trini.

The ſaxt fruit is diuulgatioun & ſetting furth of the paſſioun of Chriſt & his meritis. For quhen we reſſaue yis ſacramẽt in remẽbrance of his paſſioun, in deid we cõfeſſe & grant ỳ he deit for vs, yat be his dede we mycht get remiſſioun of our ſyns & eternal lyfe. And this ſuld be done in the kirk til he cum to iugement, according as S. Paule ſais: Quotiencunq; mãducabitis panem hunc, et calicem bibetis, mortẽ dñi annunciabitis donec veniat. Quhow oft ſaeuir ze ſal eat of yis fude and drink of this coupe, ze ſal ſchaw the dede of our Lord quhil he cum.

Quick re-mẽbrance of the paſ-ſion of our ſalutour Chriſt.

i. Cor. xi.

The ſeuint fruit is vnitie, concord, & peace quhilk is in yame & amang al yame yat faithfully reſſauis this ſacrament. And as we ſaid afore, vnitie, cõcord and peace is ſignifyit be ỳ ſenſibil formes of breid & wyne, as breid is maid of mony pickillis of corne, & as wyne is maid of mony berryis, ſa ỳ trew & faith-ful kirk of Chriſt is gadderit togidder in yame ſelf and in Chriſt our heid, be the band of luſe, and it is ſignifyit be yis ſacrament, according as S. Paule ſais: Vnus panis et vnũ corpꝰ, multi ſumus, omnes qui de vno pane et de vno calice participamus. we that ar mony in numbre ar ane breid ſpiri-tually, and ane body ſpiritually, quhilk ar par-ticipant in the ſacrament of the Altare of a breid and of a coupe, yat is to ſay, quhilk reſſauis ane

Vnite and concord a mang chri ſtin pepil.

i. Cor. x.

body and blud of Jeſus Chriſt. Sen ſa it is, that ſa mony pꝛecious and excellent fruitis ar gottin be the dew and faithful reſſauing of this ſacrament, ze ſuld think on thame ⁊ daily thank zour ſaluiour foꝛ thame, and with all zour diligence leir to reſſaue this ſacrament faithfully, deuotly, reuerently, ⁊ meikly, ꝙ ze may obtene ⁊ get the ſame pꝛecious fruitis of zour ſaluatioun.

¶ De preparatione ad ſanctiſſimum Euchariſtie ſacramentum.

The ix. Cheptour.

1. Cor. xi. Hovv chriſtin men & vvemen ſuld prepair yame ſelf to the vvorthi reſauing of this ſacrament.

Chriſtin pepil ſanct Paul ſais thus: Probet autem ſeipſum homo, et ſic de pane illo edat et de calice bibat. Qui enim mãducat et bibit indigne, iudicium ſibi manducat & bibit, nõ diiudicans corpus domini. Let a man oꝛ a woman firſt examine him ſelf, diſcuſſe and pꝛeif him ſelf, and ſa lat him eit of that pꝛectous bꝛeid, and dꝛynk of that coupe. Foꝛ quha ſa eittis and dꝛinkis vnwoꝛthily, eittis ⁊ dꝛinkis his iugement ⁊ eternal damnatioun, becauſe he puttis na difference betwene the body of our Loꝛd and vthir commoun meit. As all chriſtin men ⁊ wemen, quhilk woꝛthily reſſauis the body of our Loꝛd in this pꝛecious ſacrament yai get ye ſeuin ſpiritual fruitis afoꝛe reherſit, ſa al yai quhilk reſſauis the ſame ſacrament vnwoꝛthily, thai reſſaue it to thair iugement ⁊ eternal dãnatioun, ze and ofttymes thai ar puniſſit be god in this pꝛeſent warld be ſẽpoꝛal paynis of weaknes, ſicknes and dede, as ſanct Paule beiꝛis witnis in the ſame place.

Sen

Sen sa it is, I exhort zow all (O christin men & wemen, that afore ze cum to the buird of Christ pair to ressaue his precious body) pat ze prepair zour self to cum worthily, reuerently, & deuotly as it becommis christin men to do. with ane rycht intentioun.

First prepair zour self to cum with ane gud will & rycht intentioun. Cum nocht to the buird of God with ane will or intentioun to get glore or louing of man, for zour appetand halynes, for than ze cum with ypocrisie. Cum nocht allanerly for ane vse and custome to do as the laik dois and allanerly for the command of the kirk, for than ze cum with compulsioun. Bot cum to the buird of God wt deuotioun, willing to obey the command of God & the kirk for goddis luke and weil of zour awin saule, willing & intēding to get the seuin giftis and fruitis afore rehersit, pat ze may ressaue pe fude of zour saule, ꝥ ze may be mair pfitly incorporat in to Christ Jesu zour saluiour, that ze may grow in Faith, Hoip, and Cheritie, that ze may haue quick remembrance of Christis passioun, and geue to him thankis thairfor, pat ze may leik in perfite vnitie, cōcord and paice of christin pepil, & finally that ze may haue eternal lyfe in the kingdome of heuin. Lat this be zour intentioun quhen ze cum to ꝥ buird of God. Secundly, prepare zour self to cum wt ane perfite and hail faith of this haly sacrament quhilk stādis in four pointis. First beleif fermely and dout nocht, pat vnder the forme of breid quhilk thow seis with thi bodyly eyne, thair is with ane perfit and hail faith.

contenit the trew body of Chriſt Jeſu, the ſame body that was borne of the virgin Marie, that was crucifeit apon the croſſe, pat raiſe fra ȳ dede the thrid day, that aſcendit to heuin and ſittis at the rycht hand of God the father almychty. Put away out of thi heid al fantaſeis of natural reaſone, ſtand ſicker in the faith of halye kirk, cleik faſt to ȳ word of God quhilk is declarit to zow largely afore quhen we ſpak of the wordis of cõſecratioun. Secundly beleue fermely that the hail body of Chriſt is in ye hail vſte and alſo in ilk a part of the ſame, beleik fermely thair is bot ane body of Chriſt that is in mony vſtis, that is in ſyndry and mony altaris, ze that is in heuin ſittand at the rycht hand of God, and that is in the ſacrament really preſent, it is ané ꝛ the ſame body. Thridly trow fermely ȳ eftir the wordis of conſecratioun pronuncit be the preiſt (be inſtitutioun of our ſalutour) the ſubſtance of the breid is turnit into the ſubſtance of the bodye of Chriſt, remaning allanerly the accidentis, that is to ſay, ye figure of breid, ȳ ſweitnes of breid, the quhytnes of breid with ſiclyk, ſa yat thair is nocht in the ſacrament the ſubſtance of breid. Fourtly, quhen thow reſſauis in the ſacrament the body of Chriſt, beleik alſo conſtantly that ȳ reſſauis ane leiffand body. For as ſanct Paule ſais: Chriſt ryſand agane fra the dede may dee na mair, dede ſal haue na mair powar ouir him Than becauſe pow reſſauis his lyffand body, ȳ reſſauis alſo his ſaule ꝛ alſo his blud, for ilkane

Rom. 6.

lyffand

lyklyand body hes baith saule & blud. And because also ȳ his godhede sen ȳ first beginning of his incarnatioun left neuir his body nor his saul, trow sickir ly yat quhen ȳ ressauis the body of Christ yat ȳ ressauis also his godhed. Sa o christin mā & woman, beleik fermely ȳ in the sacrament of the altare ȳ ressauis four thingis to ȳ maist precious & profitabil, ye body of Christ, his saule, his blud, & his godhed. Sa it followis yat ȳ ressauis na les in ane lytil bite than ȳ preist ressauis in ane gret bite, Also it followis yat ȳ ressauis baith the body & blud of Christ in ane forme of breid als weil as the preist ressauis thame & ilkane of yame in twa formes of breid and wyne, and also dout nocht bot yat ȳ ressauis the hail cōtent of the sacrament als weil as the preist dois, & thairwith ȳ suld hald the cōtent cōforme to ȳ auld & lāg vse of ȳ vniuersal kirk of god, & decretis of syndry general coūsals quhilk hes ordanit ȳ same to be done nocht wout necessary cause. Eftir yis maner cum to ȳ buird of god with ane hail & cōstant faith, trowand sickerly yat ȳ ressauis Christ Jesu quhilk apon the crosse sched his blud, to wesche the fra thi synnis, quhilk deit to recounsale the to ȳ father eternal, yat maid iust and perfit satisfactioum for all thi synnis, yat redemit the fra the deuil & hel, & hes deseruit for the the kingdom of heuin. Beleik this als sickerly as thow had sene him dee. Thridly prepare thi self to cum to ȳ buird of god wt ane clein cō science. Eyk ȳ war to ressaue ane king to thi house, thow wald nocht fail to clenge thi house and mak it clein with all thi diligence, thow wald put on thi best

vvith ane clein conscience.

best rayment that thow mycht ressaue him with honestie to his pleisure. And sen sa it is yat pow art to ressaue the king of al kingis in to ȳ house of thi saule, ressaue him with ane clein cõscience,
1. Cor. xi. doand the counsale of sanct Paule: Probet autẽ seipsum homo. Lat a man, that is to ressaue the bodye of Christ, first preik him self, call him self to the count of his lyfe, examine his conscience, seirche weil him self gif he be fylit wᵗ ony dedlie syn. And eftirhend yat he persaue his vnclenis, lat him cum to the fountane of Penance, be contrit with thi hart for all thi synnis particulari, & specially. Mak ane hail cõfessioun wᵗ thi mouth of all thi synnis that thow can cal to thi remembrance, to ane preist ȳ minister of Christ, quhilk hais auctoritie to assoilze the. And as mekil as ȳ may mak satisfactioun, doand the worthi frutis of penance, in fasting, praying, & almous deid. Quhen thow hais maid thi saule faire and clein eftir this maner, than put on ȳ thi best garment, quhilk is trew luve of God and thi nychtbour, ȳ
Matth. 22. Christ say nocht to the: Amice quomodo huc intrasti, non habens vestem nuptialem? Frend how hes thow enterit in to my buird, nocht haifand the wedding garment, quhilk is Cheritie? Luke thairfor thi God abone all thing and thi nychtbour as thi self. Do as thow wald be done to, Forgeue thi nychtbour his offence, as ȳ wald that God forgeue the. Luke freind and faa for Goddis saik, and sa cled with ȳ garment of cheritie, yow may cum sickirly to the buird of god.

Fourly

Fourtly, prepair thi ſelf to cum to the buird of God be deuoit prayaris and oriſonis. For and gif we ſuld be the exempil of our ſaluiour, ſay grace to god afore we reſſaue our corporal meit, mekil mair we aucht to ſay grace afore we reſſaue this maiſt precious & excellent meit of our ſaule, and eftir that we haue reſſauit it, geue thākis to him als mekil as we may. Sa O chriſtin man afore thow reſſaue the body of thi ſaluiour, beſeik him to mak the worthi to reſſaue him worthily, ſayand with ſanct Paule: Lord I am nocht ſufficient nor abil to think a gud thocht of my powar as of my awin powar, bot all my abilnes mone cum of the. Thairfor gud Lord: Cor mundum crea in me deus, et ſpiritū rectū innoua i viſceribus meis. O my god, mak my hart clein, & put newly ane rycht ſpreit in my mynd. Say with Centurio: Domine non ſum dignus vt intres ſub tectum meum, ſed tantum dic verbo et ſanabitur aia mea. O Lord I am nocht worthi that thow entir vnder the ruffe of my houſe, bot only ſpeik a word and my ſaule ſal be ſaffit. Follow the exempil of the young childer of Ieruſalem, quhilk on Palme ſundai reſſauit him, ſayand: Benedictus qui venit in nomine domini, oſanna in excelſis. Bliſſit is he that cummis in ỹ name of our Lord. I beſeik the O Lord in hye heuin, help me and haue mercy on me. Say with king Dauid: Benedicam dñm in omni tempore, ſemper laus eius in ore meo. I will lowe my lord at all tyme. Lat euirmair his louing be in my mouth

vvith deuoit prayar and oriſon.

2. Cor. iii.

Pſal. l.

Math. 8.

Math. 23.

Pſal. 33.

mouth. Heir we can nocht deſcriue the ſpecial prayaris quhilk ane may ſay at ȳ tyme, bot exhortis ilk a man to lyft vp his hart to God, to put out of his mynd (ſa mekil as he may) all thochtis of warldly beſynes. And ſuppoſe he ſpeik nocht loud with his lippis, zit lat him cry to God with his hart be the exempil of Anna Samuellis mother. And gif ȳ can reid ſay tha oriſonis quhilk ar maid & put in prayar bukis to ȳ effect, And gif thow can nocht reid, than ſay thi Pater noſter as deuoitly as yow may & beleik God yow may reſſaue him to thi eternal ſaluatioun Thus O chriſtin man and woman [illegible] thort ye yat thow prepare thi ſelf to the reſſauing of yis haly ſacrament. Firſt cum with ane rycht intentioun. Secundly cū with ane hail faith. Thridly cum w ane clein conſcience cled with perfite luſe of god and thi nychtbour. And laſt of al, cum with deuoit prayaris and oriſonis. And eftir hend the reſſauing of the ſacrament with all thi hart geue thankis to God for all his giftis, and ſpecially that he hes geuin to the his awin ſelf to be thi ſpiritual refectioun & eternal ſaluatioun.

1.Reg.1.

☞Of the ſacrament of Pennance.

The x. Cheptour.

Of the neceſſary inſtitutioun of the ſacrament of Pennance

IT is nocht vnknawin to zow (O chriſtin pepil) yat quhen a mā or a woman fallis in ony bodyly ſeiknes, he is nocht healit agane be ane new birth of his mother, bot with the operatioun of ſum baiſsym medicyne geuin to him be ſum

ſum cunning and expert medicinar. Sa it is in our ſpiritual life as daily experience ſchawis. A chriſtin man or a chriſtin woman eftir Baptyme cummand to the vſe of his awin fre will, actually tranſgres & breikis the commandis of God and ſa fallis into ye ſpiritual ſickines of his ſaul, quhairof he can nocht get remeid be Baptyme, for it ſuld nocht be reſſauit agane. Thairfore our ſaluiour Chriſt nocht willing yat we want conuenient remeid to help vs and reſtore vs agane to the heale of our ſaule, he hais ordanit the ſacrament of Pennance as ane ſpiritual medicyne to be geuin to al thame yat ar ſick in yair ſaule be dedlie ſyn. And for the plaine vnderſtanding of pennance it is to be cõſiderit, quhat differẽce thair is betwene the vertew of Pennance and the ſacrament of Pennance.

The vertew of Pennance is conuerſioun and turning of a mannis hart to God fra all his ſynnis with ane inwart ſorrow, greif, or diſpleſure, with ane hatrent & deteſtatioun of the ſame ſynnis, nocht only becauſe he hes be thame incurrit the indignatioun of God and deſeruit hel (as Cayn, Achab, & Judas was ſorye, and zit yair ſorrow was nocht to thame profitabil) bot principally becauſe yat throw his ſynnis he hes offẽdit ỹ hie mateſtie of almychty God his father, quhais cõmand he is obliſſit to obſerue & kep w̃ luke & reuerence. Secundly beſyde yis inwart ſorrow, we mone haue ane gret deſire to be clẽgit & deliuerit fra our ſynnis & to get agane ỹ grace & fauor of god, be ſic wais & remeidis, quhilk god hes ordanit to be done to get agane his fauor.

The vertevv of Pennance

Thridly

Thridly we mone haue ane ſtedfaſt purpoſe and mynd neuir to offend agane almychty God our heuinly father. For he that ſais that he is ſorye for his offenſis done agane the maieſtie of God, and zit ſtil perſeueris or intendis to perſeuir in the ſame, is na penitent perſone, bot ane diſſimular and ſcornar of Penance. And thus is Penance cõmonly takin in in the haly ſcripture. And this Pennance is ſa neceſſarie for mannis ſaluatioun, that without it, na man that offendis God, can be ſaiffit and get euirlaſting lyfe, according as our ſaluiour ſais: Nisi penitentiã egeritis, peribitis ſimiliter omnes. Except that ze do Pennance, ze ſall all periſche. To this Pennance almychty God callis vs with the wordis of haly ſcripture in ſyndry placis. In Ezechiel it is ſaid thus: Conuertimini, et agite penitentiam ab omnibus iniquitatibus veſtris, et non erit vobis in ruinam iniquitas. Turne to me (ſais God almychty) and do Pennance for all zour ſynnis and than all zour ſynnis ſal nocht be to zow damnabil. Proiicite omnes iniquitates veſtras, in quibus preuaricati eſtis, & facite vobis cor nouum et ſpiritum nouum.

Luce. xiii.

Ezechi. 18

Caſt away all zour iniquitie, quhairin ze haue tranſgreſſit the cõmand of God, and mak zow ane new hart and ane new ſpreit: Quare moriemini domus Iſrael? quia nolo mortem peccatoris ſed magis, vt conuertatur et viuat. Quhy will ze dee O ze houſe of Iſrael? for I wald nocht the dede of a ſynnar, bot rather that he turne agane to me & leif the lyfe of grace in this warld, and in the lyfe of glore in the warld to cum. And our ſaluiour ſais in the

euangil

euangil: Non veni vocare iustos, sed peccatores ad penitentiam. I come nocht to call iust men, bot synnaris to penance. And sanct Paule sais to ȳ Romanis: Ignoras, quia benignitas dei ad penitẽtiã te adducit? Kennis thow nocht that the gentilnes of God leidis ȳ to pennance? as he mycht say: Quhair God for thi synnis wycht punisch the incontinent, zit he spairis the & differris his punitioun to that effect that thow may ken the lang sufferance of God and turne to pennance. And in the Apocalips our saluiour sais to ane certane bischop: Memor esto vnde excideris et age penitentiã, & prima opera fac. Remẽber fra quhat stait thow art fallin and do pennance, and also do the first werkis agane, as he mycht say, Remember pat thow art fallin fra the stait of grace and feruent luke of God, thairfore do pennance and also fulfil the cõmandis of God, and do the deidis of mercy with as feruent luke as thow was wont to do afore thow fel to syn. Thus O christin man and woman ze may see quhow eirnestly God almychty callis all synnaris to pennance in syndry placis of the scripture. Math. 9. Luce, 5. Apoca, 2.

The sacrament of Pennance is properly the absolutioun pronuncit be the preist, apon sic mẽ and wemen as ar penitent for yair synnis, & sa makis ane knawlege & schawis thame self to be penitent. This sacrament is the secund tabil or buird quhilk is ordanit to sait al thame that ar schipbrokin eftir Baptyme. To thame ȳ ar lyk to be drownit in hell for originall syn is ordanit the Sacramentum penitentie.

buird of baptym. Bot gif ony chriſtin mā or womā breik the buird of Baptyme, yat is to ſay breik the promis of faith & obedience maid in baptyme, than of neceſſitie, gif yai wald be ſaiffit, yai mone cum & entir in to the ſchip of Pennance. To yis effect our ſaluiour Jeſus Chriſt gaue to the miniſteris of his kirk, ỹ key of loſing, quhē he ſaid to his Apoſtils, & be thame to al thair ſucceſſouris, miniſteris of haly kirk: Accipite ſpiritum ſanctū, quorum remiſeritis peccata, remittuntur eis. Reſſaue ze the gift of the haly gaiſt, that is to ſay powar and auctoritie to forgeue ſynnis, as my miniſteris ſa yat quhatſ I forgeue ſynnis as god be principal auctoritie, ſa I geue powar to zow to forgeue ſynnis as my miniſteris and thairfore I ſay to zow, quhais ſynnis ze forgeue thai ar forgeuin to yame. This powar and auctoritie the preiſt, as the miniſter of Chriſt vſis & exercis quhen he pronuncis the wordis of abſolutioun, ſayand thus: Ego abſoluo te a peccatis tuis, In nomine patris, et filii, et ſpiritus ſancti. Amen. I abſoilze the fra thi ſynnis, In the name of the father, the ſonne, and the haly ſpreit. Amen.

Ioan. 20.

Quha hes powar to forgeue ſynnis in the ſacrament of Pennance

To obtene and get the ſame abſolutioun or ſacrament, a mā yat hes ſynnit, of neceſſite mone haue Contritioun, Confeſſioun, and purpoſe of Satiſfactioun, as wais or meanes expedient to get the effect of the forſaid ſacrament, yat quhair he hes turnit himſelf fra God in hart, word & deid, ſa he ſuld turne him ſelf agane to God be contritioun of hart, be cōfeſſioun of the mouth, & ſatiſfactioun of deid. And ſa turnand to God, doutles he ſall obtene the effect

Quhat thi gis ar requirit to the reſſaning of ye ſacrament

effect of this ſacrament, quhilk is remiſſioun of his actual ſynnis. That God almychty requiris of vs contritioun of the hart, & ſatiſfactioun of deid, we may weil vnderſtand be his awin wordis, quhilk he ſais to vs: Conuertimini ad me in toto corde veſtro, in ieiunio, fletu, et planctu, et ſcindite corda veſtra, et nō veſtimēta veſtra, ait dñs omnipotens. Turne to me with al your hart, with faſting, greting & murning, and cut your clayis ſais the Lord almychty. Quhen yow heiris him ſay: turne to me with all your hart, with greting and murning, and cut your hartis & nocht your clayis. vnderſtand plainly, pat God requiris of the contritioun of the hart. And quhen ȳ heiris him ſay, with faſting, ken weil that he requiris ſatiſfactioun of deid, quhairof faſting is a part as we ſall declare mair largely eftirhend, & lykwiſe quhow we ar obliſſit to confeſſioun. Iohel. 2.

It is alſo to be notit that na man can haue contritioun, mak cōfeſſioun, & do ſatiſfactioun, except that he haue a perfite faith to the word of God, quhilk as it is the ground of al vthir vertewis, ſa is it the foundatioun of the ſacrament of Pennance, & alſo of thir thre thingis requirit afore the ſacrament of Pennance, Contritioun, Confeſſioun, and Satiſfactioun. Na man can haue trew pennance, bot firſt he mone haue ane ſuir hoip to get remiſſioun & forgeuenes of his ſynnis. Nother can ony mā haue ſure hoip of remiſſioun except pat firſt he haue a perfit faith, & beleue ſtedfaſtly ȳ God will be merciful to him. Fides. Faith is ye ground of the ſacrament of Pennance

Now

Now thairfor O ſynful mā and woman, quhilk kennis the abhominatioun of all thi ſynnis, & wald be loſit fra thame, ground thi ſelf in the faith & hoip of Goddis mercy. Remember quhat God ſais in Ezechiel. Viuo ego dicit dominus deus: Nolo mortem impii, ſed vt conuertatur impius a via ſua, et viuat. Als trew as I leif ſais the Lord, I will nocht the dede of a wickit man, bot that he be turnit fra his euil wayis and be ſaiffit. Think alwais quhow our ſaluiour offerris his mercy to all penitent perſonis and callis apon thame ſayand: Venite ad me omnes, qui laboratis et oneratis eſtis, & ego reficiam vos. Cum to me all ze that labouris & ar ladin with the burdin of ſyn, and I ſal refreſch zow. Ken zour ſynnis and repent thame, cum to me be faith & obediens, and I ſall haue mercy on zow & will refreſch zow heir with grace and in heuin with gloze. Cal to remembrance quhow our ſaluiour fulfillit yis promis in deid to the theif, quhilk was hingand on his rycht hand, to Marie Magdalene, quhilk was fillit with ſeuin deuillis, to ſanct Petir yat denyit him, to ſanct Mathew that was ane Publicane. The woman of Canane cryit for his mercy and gat it. As the prodigal ſonne, quhilk departit fra his father and ſpendit all his gair in wantones, gloutony and huirdome, eftir that he kennit his miſerie, and came agane to his father, kennit his falt, aſkit mercy, maid ſupplicatioun to him with gret meiknes, he was reſſauit agane to gret fauouris, nocht without gret ioy and gladnes. Sa O ſynful man, ken the miſerabil ſtait of ſyn, quhairin thow bes leiffit

Ezechi. 33.

Math. 11.

agane

ägāne the cõmand of God, as the seruand of syn and condemnit to hel, cum ägane to thi heuinly father be trew pennance and prayar, and dout nocht bot that thow sall be ressauit to the mercy of god. Sa ground thi self apon sicklyk promis and exempils of mercy, and trow sickerly pat for the meritis of Christis bitter passioun, God almychty hes promittit and grantit remissioun of synnis to be geuin be ane preist as his minister, to al pame pat ar fallin fra the grace, quhilk pai ressault in Baptyme, and be his calling turnis agane to God be pennance. And lyk as men of perfite aige afore thai cum to Baptyme, is techit to haue a perfite faith in ȳ promis of god, quhilk is that all his synnis baith original and actual ar forgeuin to him in Baptyme, sa euerilk man afore he entir to fruitful penance, he mone haue for ane ground and foundatioun, a perfite faith quhairby he mone help be the sacrament of pennance, to get remissioun of al his synnis, quhair to we cum as is afore said be Contritioun, Confessioun, and satisfactioun.

Of contritioun the first part of penäce

Quhat is contritioun? It is ane sorrow takin wilfully for synnis with ane purpose to be cõfessit and mak satisfactioun. That this diffinitioun may be set furth to zow mair plainely ze sall vnderstand that contritioun is ane inwart gret sorrow, displesure, & greif, quhilk a trew penitent, callit be Goddis grace, hes in his hart for all his synnis. Thairfor thow synful man & woman that wald haue contritioun, first be in-

ſtructioun of godswoꝛd examine, diſcus, ſerche and ryppe weil thi conſcience, remember thi awin ſynful & vicious leuing, conſider the multitude and grauite of al thi ſynnis, quhairby thow hes pꝛouokit the hie indignatioun & wꝛaith of God aganis the. Secundly conſider the dignitie & perfectioun of that ſtait, quhairvnto thow was callit in Baptyme, think on the pꝛomis quhilk ȳ maid to thi god, haue mynd of the gret & ſyndꝛy benefitis daily reſſaunt of god. Thus O chꝛiſtin man and woman being callit be the pꝛeuenand grace, & mouit be the gret gudnes of God done to the on the ane part, and with thi awin ingratitude and vnkindnes to god on pe vthir part, ȳ ſall conſaue ane erneſt ſoꝛrow & hairtful diſpleaſure in thi hart, foꝛ that that thow hes left & foꝛſakin ſa lufking a Lord, that thow hes followit ſyn, and thairby ȳ hes crabbit & offendit God, of quhom thow was callit to be in the ſtait of a ſon & inheritour with our ſaluiour Jeſ⁹ Chꝛiſt. Say thairfoꝛ to him with king Dauid in the

Pſal.1. Pſalme: Quoniam iniquitatē meam ego cognoſco et peccatū meum contra me eſt ſemper. I ken my

Pſal.37. wickitnes, & my ſyn is alwais aganis me. Iniquitates meæ ſupgreſſe ſũt caput meũ, et ſicut onus graue grauate ſunt ſuper me. My wickitnes hes gane abone my heid, I am dꝛownit in pame, pat hald me downe lyk ane heuy burding. Tak exempil of the haly king Ezechias and ſay to God

Eſaie.38. with him: Recogitabo tibi omnes annos meos in amaritudine

amaritudine anime meæ I will cõsider & think of all my zeiris, with ane bitternes of my saule. Heir quhow God cõmandis the to ken thi synnis and the miserabil stait, quhairin yow art. Leua oculos tuos in directũ et vide vbi non prostrata sis. Lyft vp thi eyne & luke about the, & see quhair thow art nocht castin doune. Heir quhow he callis the in the same cheptour and offeris his mercy to the, sayand: Tu autem fornicata es cum amatoribus multis, verumtamen reuertere, et suscipiã te. Thow hes cõmittit spirituall fornicatioun wt mony luffaris, quhilk ar idollis, and also corporal with the flesche, the deuil, and the warld, zit turne agane to me & I sal ressaue the. This is the hye way to cum to Contritioun. Ieremi.3.

The xi. Cheptour.

QVhat is confessioun? It is ane declaratioun of synnis maid before ane preist be the ordinatioun of God. Quhy is it said in this diffinitioun that confessioun is ane declaratioun agains thame, that quhen thai cum to confessioun, other thai hyde yair synnis, or ellis yai excuse yame self, and sa thai mak na trew confessioun. Quhy is it said yat cõfessioun is ane declaratioun of synnis agants thame that quhen thai cum to confessioun, thai reherse thair gud deidis, or ellis that deny euil deidis, sayand with the Phariseam: I am nocht lyk vthirmen, raueris, adulteraris, and sicklyk, quhilk confessioun is nocht pleasand to God. Luce.18.

Of confessioun ye secund part of Pennance

Quhy

Quhy is it ſaid afoꝛe ane pꝛeiſt the miniſter of God be his oꝛdinatioun? Becauſe a pꝛeiſt hes ꝑ keis, that is ſay, the auctoꝛitie of lowſing and binding geuin to him be our ſaluiour Chꝛiſt, ꝛ ſa hes nocht ane lawit man quhilk is nocht ane conſecrat pꝛeiſt. And foꝛ the declaratioun of yis ze ſal vnderſtand, yat our ſaluiour Chꝛiſt in the day of his reſurrectioun, ſaid thir woꝛdis to his Ioan. 20. Apoſtillis: Quorum remiſeritis peccata, remittuntur eis, & quorum retinueritis, retenta ſũt. Quhais ſynnis ze foꝛgeue, thai ar foꝛgeuin to yame, and quhais ſynnis ze hald vnfoꝛgeuin, thai ar vnfoꝛgeuin. In thir woꝛdis our ſaluiour expꝛeſly gaue powar and auctoꝛitie to his Apoſtillis and al vthir yair ſucceſſouris in ſiclyk degre ꝛ office to foꝛgeue ſynnis, ꝛ to hald ſynnis vnfoꝛgeuin. Now it is impoſſibil that ane pꝛeiſt the miniſter of Chꝛiſt ſall ken, quhen he ſuld foꝛgeue to men thair ſynnis, and quhen he ſuld hald thair ſynnis vnfoꝛgeuin, except yat yair ſynnis be ſchawin to him in confeſſioun. It is playn be the woꝛdis afoꝛe ſaid yat a pꝛeiſt the miniſter of the abſolutioun is oꝛdanit to be vnder Chꝛiſt ane iuge of mannis conſcience. And quhow can a iuge diſcerne ane cauſe, quhil he ken it? Sa quhow can a pꝛeiſt diſcerne quhom he ſuld foꝛgeue and quhom nocht, quhil he heir ane ſinnar oppin and reherſe his ſynnis to him? Quhow can a Medicynar diſcerne quhom he may hail, and quhom he may nocht hail, quhil he ken the ſeiknes? Gyf thow haue ane wound in tht body

thow

pow can nocht be helpit be ane Cirurginar, quhil pow schaw thi wound to him. Sen it is swa pat our salutour hais geuin powar to ane lauchful preist, his ministar, to bind & lowse synnis, and to forgeue synnis, and hald synnis vnforgeuin, be vertew of the same auctoritie he hes ordanit ȳ al synnaris penitent, quhilk wald be lowsit fra thair synnis, pat pai sal maik confessioun of pair synnis to ane preist his ministar. Quhairfor O christin mā & woman according to the doctrine, ordinatioun and cōmand of god and haly kirk, cum to cōfessioun, seik for ane lauchful ministar quhilk may pronunce ye wordis of absolutioun to the and assolze the fra thi synnis, and ken pat he occupies the place of god, thairfor bow doune thi self to mak thi cōfessioun to him. And afore ȳ cum to confessioun, call to thi remembrance all thi synnis, quhilk thi conscience tellis the, that thow hes done agane the gudnes of God. And cummand to confessioun, declare & schaw thame with thi mouth to almychty God befor ȳ preist Gods ministar, with all circumstancis of tyme, place, persone and purpose, that may aggrege ȳ syn, and thair blame, accuse, and condemne thi self for ane vnkind prodigal sonne to God thi father, for ane vntrew seruand, quhilk be the lycht of Gods word, kend the commandis of thi Lord God and kepit thame nocht, and was indewit with mony giftis of the haly spreit, and exercit pame nocht, and sa detesting & abhorring thi synnis & despreand to be quit of thame, con-

ſelfe & grant meikly, that the cauſe of thi ſynnis come of thi ſelf, be conſenting wilfully to the cō-cupiſcence of the fleſche, to the warld & the deuil And yatkoz yat thow art glad to ſubmit thi ſelf to ſic diſciplyne, cozrectioun and pennance foz ȝ rekozmatioun of thi lyfe, as the pzeiſt ȝ miniſter of God, quhilk heiris thi confeſſioun, ſal be his diſcrettoun & wiſdome, accozding to the wozd of God, think expedient. And this lawly and meik ſubmiſſioun in thi confeſſioun, with conſent to reſſaue ȝ ſaid diſcipline & pennance, is ane part of ſatiſfactioun, quhilk is ye thzid meane to cum to ȝ ſacrament of Pennance as is akoze reherſit.

Of ſatiſfac tioun the thrid part of penāce.

Heir ze mone vnderſtand, that ſatiſfactioun quhilk is heir ſpokin of, is nocht ſa to be takin, ȝ ane pemtēt ſynnar may wozthily merit & deſerue remiſſioun of ſynnis be ony paine oz puniſſioun to be tholit be him, oz to mak to God ony iuſt & full recōpence equiualent to ȝ ſyn, quhilk he hes cōmittit againis god, & to mak ſatiſfactioun foz our ſynnis, foz on this maner, it is nocht in the powar of man to ſatiſfie, foz ȝ ſatiſfactioun hes only our ſaluiour Chziſt wzocht and fulfillit be his bitter paſſioun, accozding as S. Paul ſais:

Titum. 2. Qui dedit ſemetipſum pro nobis, vt nos redemeret ab omni iniquitate. He hes gewin him ſelf to the dede foz vs, to redeme vs fra all our iniquite. That is to ſay, he hes mad ſatiſfactioun and payit our ranſome be his bitter paſſion, makand aye full mendis foz all our ſynnis. Alſo ſanct

Iohne

Iohne kais in his Epistil: Ipse est propiciatio pro peccatis nostris. It is he pat hes maid iust satisfactioun for all our synnis. Bot satisfactioun quhilk is callit the thrid part of pennance is diffinit thus: Est causas peccatorum excindere & earum suggestionibus aditum non indulgere. Satisfactioun of pennance is to cut away the occasionis of synne, and to geue na entrance to thair suggestionis. For the declaratioun of this, ze sal vnderstand pat eftirhend that our actual syn is forgeuin be faith and the sacrament of Pennance, thair remanis in vs certane dreggis of syn, that is to say, stik inclinatiouns and motiouns to the same synnis quhilk we did afore. Thairfor that we be nocht ouircum be consenting to the same inclinatiouns and motiouns, we mone studye to please God with ane meik and lawly hart reddy to bring furth the fruitis of pennance, according to the cõmand of sanct Iohne: Facite dignos fructus penitentie. Do ze the worthi fruitis of pennance, quhilk ar praying, almous, and fasting, and all vthir meanis that may help to cut away the occasiouns of syn, as the minister sal think gud according to the word of god. Attour, suppose quhen our actual syn is forgeuin, we ar deliuerit fra the dangear of ỹ paynis eternal, zit we remane oblist to thole sum temporal payne for our synnis other mair or les, according to ỹ quãtitie & qualitie of our synnis. Yairfor we suld thole patiently al aduersite send to vs be ỹ hand of God, & also be the cõsale & annunctioun of the preist our confessour for ỹ tyme, 1.Ioan 2. Matth.3.

the miniſter of God, punis our ſelf in our body be faſting, in our gait be almous deid, in our hart be deuoit & frequent prayar, wt ſic greting, lamenting & murning quhilk burſtis out of our hart, that thairby we may pleaſe God & eſchaip his punitioun. And to mak ſatiſfactioun on yis maner we may leir be the wordis of ſanct Paul

1.Cor.xi. ſayand thus: Si noſipſos diiudicaremus, non vtiq; iudicaremur. Gyf we wald punis our ſelfis, trewly we ſuld eſchaip the punitioun of God. Dum iudicamur autẽ a dño, corripimur, ne cũ hoc mundo damnemur. And quhen we ar puniſſit of god we ar correckit, that we be nocht condemnit with this warld. The haly king Dauid had his ſyn forgeuin to him, quhen ye prophet Nathan ſaid

2.Reg.12 to him: God hais takin thi ſynne away, nochtheles eftirhend for ye ſaire ſyn was puniſſit wt temporal payne be the dede of his young barne quhom he luffit verrai tenderly. Sa chriſtin man gather this doctrine in few wordis. Satiſfactioun as it is takin in yis place, is to thoil tẽporal payne for our ſynnis by gane, and to keip vs fra conſenting to ſyn in tyme to cum, & to do baith thir thingis with prayng, faſting, and almous deidis, with murning and lamẽtatioun of our hart. Satiſfactioun in this place is to haue a full purpoſe to leid a new lyfe, doand the counſale of ſanct Paule, ſayand to ỹ Romanis:

Roma.6. Sicut exhibuiſtis membra veſtra ſeruire immunditie et iniquitati ad iniquitatem, ita nunc exhibete membra veſtra ſeruire iuſticie in ſanctificationem.

As

As ze haue abusit the membris of zour body pro cedand fra a syn to ane vthir, sa now ekar zour conuersioun to God be trew pennance, vse weil and occupie zour membris in rychteousnes for zour sanctificatioun. As he mycht say plainely, as afore zour conuersioun ze war hastye, spedie, feruent and diligent to be occuppit in syn, now ektir zour conuersioun, be als hastye, als spedye, als feruent, as diligent, to be occuppit in doing of gud deidis to the pleasure of God and zour awin saule hail. Also this is a satisfactioun necessarie ȳ a penitent persone declare to his nechtbour yat he hes forgeuin to him all his offēcis, to restore to all men that we haue iniustly takin or keipis fra ony mā, to recompence al hurtis & iniuryis done be vs to our nychbour, according to our powar, and nocht only to wil to do thus, bot also to do it in deid, in all pointis quhairin our nychtbour aucht to be satisfyit be ony rycht reasone. And be yis it appeiris quhow god estemis our satisfactioun, bayth to him self and to our nychtbour ektir the will and powar of a mā and nocht ektir the equiuolence of yat quhilk is done. For as we said afore, to god na man can sa satisfie for syn. And Christ thairfor hes satisfyit for al, be vertew quhairof our satisfactioun is acceptabil and plesand to God, quhilk of his infinite gudnes & for Christis saik is satisfyit, that is to say, plesit with that lytil we do. Sa quhen this contritioun is had in the hart, confessioun maid with ye mouth, and satisfactioun

schawin

ſchawin and promiſſit. Than O chriſtin man and woman thow being penitent may deme to heir of the miniſter the cõfortabil wordis of remiſſioun of ſynnis. And the miniſter pairapon, according to the euãgil pronounce ỳ ſentẽce of abſolutioun, ſayand: Ego abſoluo te a peccatis tuis, In nomine patris, et filii, et ſpiritus ſancti. Amen. Ihas the miniſter of Chriſt be his auctoritie cõmittit to me at this tyme, aſſoilzeis and lowſis the fra thi ſynnis, in the name of the father and the ſonne, & the haly ſpreit, Amen. Unto this abſolutioun O chriſtin man thow ſuld geue ferme credence, and beleue ſickerly with ane perfite faith ỳ thi ſynnis ar now forgeuin to ỳ frely for the meritis of Chriſtis paſſioun, quhilk meritis is now applyit to thee be ỳ ſacrament of Pennance.

It is alſo to be notit that cõfeſſioun to the preiſt is in the kirk profitable commandit, to be vſit and frequentit for mony vthir gud cauſis, and ſpecially for this cauſe, yat yai quhilk be cuſtome ar drowmit in ſyn and ſeis nocht the abhominatioun & perillis of thair ſynnis, may be ane gud confeſſour be ſtirrit and mouit to deteſt & be ſorrowfull for thair ſynnis be declaring to thame the word of God, writtin in haly ſcripture to that effect, and alſo may ſchaw to thame the comminatioun of paynis aganis all perſeuerand ſynnaris, and the promis of mercy, grace and glore, quhilk God makis to all thame that ar penitent, and ſa exhort thame to reformatioun of thair lyfe.

Fynally it is to be remembrit, that nochtwithſtãding this way afore declarit is the ordinarie waie & remeid

remeid for penitent synnaris to get remissioun of yair synnis & to be recommandit to the fauour of god, Zit in case yat yai want a minister to heir thair confessioun & pronunce the wordis of absolutioun, or in tyme of necessitie quhen a synnar hes nocht sufficient laser or opportunitie to mak his confessioun & to do the worthi fruitis of pennance, than trewly God wil accept his gud will for ȳ deid. For gif he trewly repent him of his synfull lyfe, and with all his hart purpose throw godds grace to amend his lyfe, & gif he may get opportunite to mak confessioun and do satisfactioun, he sal vndoutitly haue remissioun and forgeuenes of al his synnis. For as sanct Cyprane sais: Euin in the hour of dede quhen the saule is reddy to depart out of the body ye gret mercifulnes of God dispysis nocht penance, in sa mekil yat than nother the gretnes of synnis, nor the schortnes of tyme, nor the enormitie of lyfe excludis and puttis away a synnar fra ȳ mercy of God, gif yair be trew contritioun and ane vnfenzit change of the hart fra synfyl lyfe. The theif that hang on the croſſ aſkit mercy with ane contrite hart, and incontinent he was maid ane cietesene of paradyse, and quhair as he had deseruit condemnatioun, his contrite hart vō trew faith in Christ, changit his payn in to martyrdome, & his blud in to baptyme. That is to say, god of his gret mercy acceptit his dede for his perfite cō tritioun and faith to his saluatioun, as thoch he had bein baptisit. Zit nochtheles na man suld apon hoip of mercy, perseuere still in to his synfull lyfe. Cyprian.

Lyk

Lyk as na mã wald be seik in his body apõ hoip to
recouir his heale agane be medicyne. For as mony
that will nocht forsaik thair synful lyfe, & zit thinkis
yat god will forgeue yame, ar oft tymes sa preuenit
with the iust plage of god, yat nother yai haue tyme
to conuert and turne to god, nor grace to ressaue ye
gift of forgeuenes. Thairfor the scripture sais: Be
Eccle. 5. nocht slawe to conuert and turne to gode, and defar
nocht fra day to day. For the wrath of god (yat is to
say) ỹ rychteous iugemẽt of god cũmis suddenly, &
in tyme of vengeance he wil destroy the. Quhairfor
hauand hoip of the mercy of god on the ane syde, &
feir of the iustice of god on the vthir, let vs neuir
dispair of the forgeuenes of our synnis, nor zit pre-
sumptuously remane stil in our synnis, kẽnand yat
the iustice of god will straitly require the dettis of
all men, quhilk ar nocht forgeuin throw his mercy
offerit in Christ. To quhom be honour and gloze
with the father and the haly spreit for euir and euir.
Amen.

☞ Of the sacrament of extreme Unctioun.

The xli. Cheptour.

In the institutioun of yis haly sacrament we
may weil vnderstand the gratious proui-
dence of God towart vs, quhilk at al tymes
of our lyfe prouidis to vs help & remeid yat
we may leik ane spiritual lyfe to his plealure & sal-
uatioun of our saulis. In Baptyme we ar bozne
agane w ane spiritual byrth, & maid new creaturis
in

in Christ Jesu, and begynnis our spiritual lyfe. In Confirmatioun we ar cõfirmit be strenth of the haly spreit to stand sickerly in the same lyfe. In ỹ Eucharist we ressaue spiritual fude to the sustẽtatioun of our saulis, and to be incorporat and joynit to Christ Jesu our heid & king. And quhen we throw tentatioun of our spiritual ennymyes, with consent of our free will, fallis fra the same spiritual lyfe, be ye sacrament of Pennance we ar restorit agane. Now quhat is yair mair to be done to vs, than to be helpit be sum spiritual remeid in ye tyme of our departing fra yis warld? Than trewly we haue gret mister of help, consolatioun and cõfort to be geuin baith to our body and to our saule. For of al tymes of our lyfe the tyme of our departing is maist perrillous, because yat the deuil our ennymye (specially at that tyme) gangis about lyk ane rampin & lyon seikand quhom he may deuoir and swally, be cõsent to syn. Than is he maist fyrie and crewel to cast aganis vs his fyrie dartis, to sla our saulis be sum transgressioun of the commandis of God. Than is he maist diligent and besye to bring vs fra our faith, to stop our entrance to heuin, kennand that gif he preuale nocht agane vs at the tyme of our departing, that he sall neuir preuale agane vs. Quhairfor that we suld nocht want spiritual help & remeid in tyme of our last seiknes or yat apperandly is lyk to be our last seiknes, our saluiour Christ Jesu hes prouidit for vs ỹ sacrament of extreme

Hovv expedient it vvas till ordane ye sacrament ofextreme vnctioun.

Unctioun

vnctioun, quhairof we ſal ſchortly declare to zow ȳ inſtitutioun, the ꝓmulgatioun & the vertew, effect & profit of the ſame. Wald ze ken quha ordanit this ſacrament? quha bot our ſaluiour Chriſt Jeſus? as we may gather of ȳ wordis writtin in the euangil of S. Mark. Thair we reid pat our ſaluiour Chriſt callit to him his twelf Apoſtils, & ſend thame tua & twa togidder throw the land of Jewry: techit thame quhat thai ſuld ſay: gaue thame powar, quhilk pat mycht vſe in helping of the pepil. Than it is ſaid in the text: Exeuntes predicabãt, vt penitentiã agerẽt et demonia multa eiiciebant & vngebant oleo multos ægros, et ſanabantur. Thai paſſit furth & prechit to the pepil to do pennance, thai keſt out mony deuillis fra men and wemen that was poſſeſſit, thai vnctit with oyle mony ſeik men & wemen, & pat war heilit of pair ſeiknes. In thir wordis ȳ hes plainly ſchawin to the, pat the haly Apoſtils vſit to vnct ſeik folk wt oyle & thai war healit. This trewly pat vſit nocht of thair awin preſumptioun, bot allanerly be the inſtitutioun, ordinatioun & cõmand of pair Lord and maiſter our ſaluiour Jeſus Chriſt. Attour the effect of pair vncting wes nocht only to heile the bodyes of thame pat was ſeik (quhilk commonly was done in the begynning of the kirk for cõfirmatioun of the faith) bot ſpecially & maiſt principally, it was the help, conſolatioun & helth of ȳ ſaulis of thame ȳ was ſeik, becauſe ȳ Apoſtils was nocht ordanit to be corporal Cirurginaris allanerly, bot erar to be prechouris & ſpiritual medicynaris of the ſaulis. Sa ȳ ald doctouris of the kirk, ſiclyk as venerabil Beide

Marce. 6. That our ſaluiour Chriſt ordanit the ſacrament ofextreme vnctioun.

and

and vtheris exponis yis place of the euangil, declarand plainly ȳ the haly Apostils be ye institutioun, ordinatioun & command of Jesus Christ, begane to vse the sacrament of extreme vnctioun in the lād of Jewry, quhen that war send to preche the euangil. Nochttheles ȳ Apostil sanct James, set furth & declarit the same sacrament in to his epistil, schawand plainly the forme & maner of administratioun of ye same, sayand: Infirmatur quis ex vobis? Inducat presbyteros ecclesie et orent sup eum, vngentes eū oleo in nomine dñi, et oratio fidei saluabit infirmū, et alleuiabit eum dñs, & si in peccatis sit, remittētur ei. Gyf ony be seik amang zow, lat him call for the preistis of the kirk, & lat yame pray ouir him, & vnct him with oyle in the name of our Lord, & the prayar of faith sal saif him that is seik, & our Lord sal comfort him, & gif he be in synnis, yai sal be forgeuin to him. Hetr we haue ane document, yat the vncting, quhairof S. James speikis, is ane sacrament, because it hes ane certane forme of wordis, ane sensibil & effectuous signe of grace, & also a promis of ȳ same expresly put. The word of God quhairwith this sacrament is ministerit is signifyit quhen sanct James sais, lat yame vnct him in the name of our Lord. Sa the preist yat is minister of yis sacramēt vnctis ȳ seik persone in the name of the father, and the son, & the haly spreit, beseikand almychty God, yat quhatsaeuir the seik persone hes synnit agains God be abusioun of ony of his wittis, sensis, or mēbris, it may be forgifin to him be vertew of Christis passioun applyit to ȳ seik persone be this vncting.

Iacobi. 5. S. Iames sittis furth and declaris this sacrament.

The

The promis of mercy & grace quhairupon ye word of this sacrament is groundit, is plainely expremit quhen he sais: The prayar of faith sal saik the seik persone, and gif he be in synnis, pai sal be forgeuin to him. quhilk promis without dout was maid be our saluiour, & promulgat & set furth be sanct James. Iaco. 5. It is to be thocht, pat sanct James the Apostil of Iesus Christ wald set furth na thing belangand to our faith and sacramētis by the will and command of Christ. The element or sensibil thing of this sacrament is sanctifyit oyle, quhilk trewly is a conuenient mattir of this sacrament. For as the doctor Theophilactus sais: Oyle hes a vertew to heile a mā in his body, & to mak him blith in his mind, oyle is the nurischment of lycht. It is profitabil agains gret labouris of the body, & mittigatis the saiking of ỳ mēbris. Al thir propirteis of oyle ar cōuenient to declare ỳ vertew & effect of pis sacrament. The principal effect of it is remissioun of venial synnis. The secund is spiritual blythnes of our mind, kennand that we haue gottin all helpis and remeidis, quhilk ar necessarie & profitabil for the help of our saule agains all the perrillis that may occur to vs in tyme of our dede, and sa we cōsaue ane singular and constant hoip in the mercy of God, in the special protectioun & defence of our saluiour, we trow sickerly pat the angels of God sall be assistent and present with vs, to defend vs agains the powar of all the deuillis of hel. The haly spreit giffis to our saule sa gret consolatioun and confort in God, that we ar content to thole the paynis of dede pacientlie, and

The frutis and effectis of this sacrament

and with ane blyth mynd to depart of this warld.
The thrid effect of this sacrament, is that God almychty (gif he think expedient to vs for the weil of our saule) be ye vertew of pis sacrament, sal deliuir vs fra our bodyly seiknes and restore vs agane to heil, quhilk he dois to mony & syndry seik persons pat ressauis this sacrament. Quhairfor O christin man and woman, I exhort the in Christ Jesu, cõtemne nocht, this haly sacramẽt, quhilk thi saluiour hes ordanit as ane instrumẽt of saluatioun. Thair for quhen it sall pleise the gudnes of God to call the fra this present warld be ony bodily seiknes, thow persaif & and thi self be al apperance lyke to depart, and chaunge this lyfe, than incontinent follow the counsale of sanct James, sent for the preist pat is thi curat, require of him deuotly to minister to the this haly sacrament of extreme vnctioun, that thow may obtene the thre fruitis afore rehersit, Remissioun of of thi venial synnis, rope and blythnes of thi mynd. And gif it be expedient to the, also heile of thi body.

☞ Of the sacrament of Ordour.

The xiii. Cheptour.

As the haly sacramentis of the new testament ar necessarie to the christin pepil, because that be faith in Christ Jesu, & dew ministratioun and ressauing of thame, the meritis and vertew of Christis passioun is applyit to our saulis, as be spiritual cunditis, vessellis and instrumentis of our saluatioun, sa it is necessarie that thair be in the kirk

Of the necessary institucioun of this sacrament.

kirk of God certane men ordanit to be cõuenient ministeris of the same sacramentis. For gif euerilk man indifferently war ane minister of ye sacramentis, quhat wald follow, bot grit perturbatioun, misordour and confusioun among christin people? Thairfor our saluiour quhilk (as
1. Cor. 14. Saint Paule sais) is nocht God of dissentioun, bot of peice, and beand the eternal wisdome of God, disponis and ordanis al thingis wisly. He hes institut & ordanit the sacrament of Ordour, quhairin spiritual powar is gifin to ye minister of the kirk to minister the sacramentis. And for the declaratioun of this matir ye sall note fiue documentis. First ye sal vnderstand yat because our saluiour Christ was to tak away his corporal presence fra the kirk, he ordanit his Apostillis to be ministeris of the sacramẽtis, he gaue thame powar to consecrate and minister his bo-
Luce. 22. dy and blud, quhen he said to thame: Hoc facite in meam commemorationem. Do ye this in my remembrance. He gaue thame powar to minister the sacrament of Penitance, quhen he said: Quo-
Ioan. 20. rum remiseritis peccata, remittuntur eis. Quhais sinnis ye forgeue that ar forgeuin to thame. He gaue thame powar to teche & baptise the peple, quhen he said: Euntes docete omnes gentes, bap-
Matth. 28. tizantes eos in nomine patris, & filii, et spiritus sancti. Gang and teche all peple and baptise thame in the name of the father, and the sonne, & the haly spirit. And sa lykwise of all the laif.

Secundly

Secundly, that powar and auctoritie, quhilk Chryst gaue to his Apostillis, was nocht geuin to thame allanerly, bot it was geuin to thame and also to thair successouris, ministeris of the kirk, to perseuere be successioun of tyme vnto the ende of the warld. Sa sanct Paule declaris plainely wytand thus to the Ephesianis: Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Euangelistas, alios autem pastores et doctores, ad consummationem sanctorum, in opus ministerii, in edificationem corporis Christi, donec occurramus omnes in vnitatem fidei et agnitionis filii dei. Our saluiour hes geuin sum to be Apostillis, sum to be Prophetis, sum to be Euangelistis, sum to be pastouris & doctouris, to the consummatioun and perfectioun of sanctis, in the wark of ministratioun, for the edificatioun of the mistik bodye of Chryst, quhil we all mete to gidder in ane faith and knawlege of the sonne of God. Heir thow sets plainly, pat the office of ministratioun mone be had in the kirk, sa lang as the kirk hes mister to be edifyit in the faith & knawlege of the sonne of God. And trewly that sal be to the end of the warld. Quharfor the powar of ministratioun of the sacramentis geuin to the Apostillis, was to be had in the kirk quhil the end of the warld. Sa our saluiour said to his Apostillis: Ecce ego vobiscum sum vsq; ad cõsummationem seculi. Behald I am with yow quhil the end of the warld. Ephe. 4. Math. 28.

Thridly, we sal vnderstand pat Ordour quhairin powar is geuin to the ministeris of ye kirk, may weil Ordour is ane sacra-

be callit ane ſacrament, becauſe it hes lyk vnto ſacramẽtis ane ſenſibil ſigne, quhilk is impoſitioun of hãdis. it hes ane ſpecial fourme of wordis vſit in the ſacrament of the ſame, & alſo promis of grace to be aſſiſtent in the ſame ſacrament, quhilk promis is expremit be S. Paul writand thus to his dicipil Timothe: Attende tibi et doctrine, inſta in illis, hoc enim faciens teipſũ ſaluũ facies & eos qui te audiunt. O my diſcipil Timothe tak tent to thi ſelf quhow yow ſuld leif, and alſo tak tent to thi leirning, quhow thow ſuld teiche thi pepil, be diligent and perſeuerand in thame bayth, and ſa doand thow ſall ſaif thi ſelf & alſo thame that heiris the. And agane he ſais: Noli negligere gratiam, quæ eſt in te, que data eſt tibi, p prophetiam cum impoſitione manuum preſbyterii. Neglect nocht the grace or ỹ gift of god, quhilk is in the, quhilk is geuin to the throw prophecie with the impoſitioun of the handis of ane preiſt And agane he ſaid to him: Admoneo te vt reſuſcites gratiam dei, que in te eſt per impoſitionem manuum mearum. I warne the pat thow ſteir vp in thi ſelf the grace of God quhilk is in the, be laying on of my hãdis. Also he wrait to his diſcipil Tytus on ỹ ſame maner ſayand thus: Huius rei gratia reliqui te Cretæ, vt ea que deſũt corrigas et conſtituas per ciuitates preſbyteros, ſicut et ego diſpoſui tibi. For this cauſe ſais he, I left the at Crete, that thow ſuld correct that thingis yat miſteris, and to ordane preiſtis in citeis as I haue diſponit to the.

1. Timo. 4

Promis of grace annexit to Ordour.

2. Timo. 4

2. Timo. 1

Tit. i.

Heir

Heir O christin man, thow may vnderstand twa thingis. The ane, pat the sacrament of Ordour is nocht the inuentioun or tradition of mã, bot pat it is the ordinatioun of Christ, & vsit be his Apostillis. The vthir is, that ỹ ordinatioun of ministaris in the kirk of god, belangis to the bischoppis allanerly, & nocht to the cõmon peopil.

The ordinatioun of ministers in the kirk belãgis to bischops.

Fourtly ze sall vnderstand that because the sacrament of Ordour is ordanit to ỹ cõuenient dispẽsatioun & ministratioun of the sacramẽtis, and of all ỹ sacramentis, the haly & blissit sacrament of the Altar is maist principal, maist excellent and maist precious, thairfor the sacrament of Ordour and namely preistheid is principally institute and ordanit to consecrat the sacrament of the Altar, & to dispens and minister the same conueniently to the christin peopil. Wairouir because the peopil may nocht worthily ressaue the same sacrament except thai be preparit & maid reddy to it, be faith and ane cleine conscience, thairfor the sacrament of Ordour & preistheid extendis also to the ministratioun of tha sacramentis, quhairby remissioun of synnis is geuin as Baptyme and Pennance, or ellis augmentatioun of grace, as extreme Unctioun & Wairtimonye, Sa the maist principal & maist excellent ordour is Preistheid, quhilk is powar to consecrat and minister the sacramẽtis afore said. And secundly to teiche the peopil the word of God, sa mekil as it is necessarie to thame to knaw, for thair eternal saluatioun, For as it is writtin:

Ye auctoritie of ane preist is to minister ye sacramẽtis

To preich the vvord of God.

Malach. 2 Labia sacerdotis custodiunt scientiam et legem requirent ex ore eius, quia angelus domini exercituũ est. The lippis of a preist keipis science & knawlege, & the peopil sal require ỹ law fra his mouth, for he is the angel, that is to say, the messinger of almychty God the Lord of hostis & armyes. And thridly for to pray for the prosperitie of all christin peopil, & specially of thame, quhilk ar cõmittit to thair cuir. In thir thre pointis, yat is, to minister the fiue sacramentis afore rehersit. Baptyme, Pennance, the Eucharist, extreme Unctioun and Matrimony (as for the ministratioun of Confirmatioun & Ordouris it belãgis allanerly to the office of ane bischop, that vnite may be kepit in the kirk of God.) To preche or teche the word of God, als mekil as is necessarie to the common instructioun of the peopil, & also to pray to God daily for the peopil, Thus suld al preistis haffand cuir & charge of saulis, occupye and exercee thame self at all tymes conuenient & necessarie. And suppse the preist leif nocht sa perfitly as he is bound, and also is nocht sa exemplaire to ỹ peopil as is requirit to his vocatioun, yit the peopil suld nochtheles heir his Wes and ressaue fra him the sacramentis, because yat the vertew and effect of ye sacrament standis nocht in the gudnes and meritis of the minister, bot allanerly in the gudnes and meritis of our saluiour Christ, sa ỹ the euil of the minister stoppis nocht the effect of the sacrament.

The fift thing to be notit in this matir is, yat the

the powar of ane bischop is to minister certane sacra mẽtis, quhilk the simpil preistis may nocht do, and also powar of iurisdictioun in preeminence and dignitie abone ane simpil preist. To the preist that hes allanerly the sacrament of Ordour, pertenis to minister the word of God, & the sacramentis afore rehersit, to pray for the pepil, bot to ane bischop pertenis the same thre effectis specially and principally as successouris of the Apostils. And with that that haue the powar of iurisdictioun, be the auctoritie quhairof that may excõmunicat and curs al yame ỹ cõmittis greuous dedlie synnis oppinly, & ar callit to iugement & will nocht cum, or gif that cum, that will nocht obey the sentence of the iudge of the kirk. siclyk personis lawfully may be excõmunicate, pat is to say, excludit and put out of ye company & communioun of faithfull pepil. Quhilk excommunicatioun is nocht geuin to thaune as ane distructioun, bot as ane medicyne for thair correctioun, that be sic exclusioun, that beand eschamit for thair falt, & also pat that ar priuate the participatioun of the meritis of Christ geuin be the sacramẽtis and also the meritis of the kirk, may returne to the obedience of the kirk, & be excõmunicatioun as be ane medicinabil correctioun may amend thair lyffis, and amang the christin pepil leif lyk christin men. This powar of cursing was geuin be our salutour to ỹ kirk, quhen he said: Si ecclesiam nõ audierit, sit tibi sicut ethnicus et publicanus. Gyf a mã will nocht be obedient to ye lawful cõmand of ỹ kirk, pat is to say, of yame that hes auctoritie in the kirk, lat thame be to the

How cursing vveil vsit is ane medicyne

Math. 18.

as the Hethin and Publicane, that is to ſay, las yame be excludit fra ȳ company of chriſtin pepil and thair haly communioun, euin as Hethins & Publicanis ar. And as the biſchope hes powar to curs ſiclyk mē, ſa hes he powar to lowſe yame and aſſolze thame, quhen yai ar penitent & obedient, accoꝛding to the woꝛdis of Chriſt ſayand:

Math. 18. Quecunq; ligaueritis. &c. As foꝛ vthir oꝛdouris and digniteis of the kirk, we think thame nocht neceſſarie to be exponit to zow, becauſe ȳ knawlege of yame makis nocht meꝛil to zour edificatioun.

☞Of the ſacrament of Matrimonie.

The xiiii. Cheptour.

Matrimonye was inſtitute and oꝛdanit be Almychty God in Paradiſe afoꝛe ȳ fal of Adam, to be ane lawfull coniunctioun of man and woman in ane continual & inſeperabil fellowſchip of lyfe till dede depart thame, accoꝛding to the woꝛdis that Adam ſaid: Relinques

Gene. 2. homo patrem et matrem et adherebit vxori ſue, et erunt duo in carne vna. The marȳit man ſall laik his father and his mother, ſa that he ſall nocht be oblitſit to dwell with thame, & he ſall adheir and dwel with his wyfe, and that ſal be twa perſonis in ane fleſche, becauſe that that ſall bayth concurre in the generatioun of ane barne.

Four cõe ient cau- Matrimony was inſtitute & oꝛdanit foꝛ four ꝛincipal cauſis. Firſt that it mycht be the firſt

coupil

coupil or coniunctioun of ane haly, luffand and freindly fellowschip betwene man and woman, The man to rewle, and the woman to be rewlit and obey the man, thairfor God said: Faciamus ei adiutorium simile sibi. Lat vs mak to man ane help, lyk to him self. The secund cause was generatioun & educatioun of barnis to the seruice of God. Thairfor God said: Crescite et multiplicamini et replete terrã. Grow and be multiplyit and fil the erd. The thrid cause of Matrimony was eftir the fall of Adam, to eschaip the syn of fornicatioun quhen men hes nocht the gift of chastitie, and to vse the plesure of the body in the honestie of mariage. Thairfor sanct Paule sais: Propter fornicationem vnusquisq; suam vxorẽ habeat, & vnaquæq; suum virũ habeat. To eschaip fornicatioun (quhen men hes nocht the gift of chastitie and hes na lawful impediment) lat ilk mã haue his awin wyfe, and ilk a woman haue hir awin husband. The fourt principal cause of matrimonye was that it mycht be ane figure or takin of ỹ maist haly & beluffit coniunctioun that was to be betwene Christ to cum and the kirk, quhilk coniunctioun was forsein & preordinate of God befoire the beginning of ỹ warld, according as sanct Paule sais: Qui elegit nos in ipso ante mundi constitutionem. God the eternal father hes chosin vs in Christ Jesu befoire the beginning of ỹ warld. And doutles matrimony is ane sacrament, that is to say, ane haly signe or takin of ỹ same coniunctioun that is betwene Christ

sis of the institution of matrimonye. Gene. 2.

Gene. 1.

1. Cor. 7.

Ephe. 1.

Christ & his kirk. For as be the first institutioun of matrimonie ane hulband is joynit to ane wyfe, with ane band of fellowschip inseparabil till dede depart yame, la the sonne of God Jesus Christ as ane spiritual hulband, & the hail vniuersal congregatioun of faithfull men & weimen as ane spiritual wyfe, ar couplit & joynit togidder wt ane inseperabil bād of
Ephe. 5. faith. Thairfor S. Paul lais spekand of ỹ band of matrimonie. Sacramentum hoc magnū est, ego autē dico in Christo et in ecclesia. Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk. And suppose matrimonye was ordanit to la strait & inseperabil cōiunctioun of a mā & a woman, zit eftir
Hovv the perfection of matrimony vvas degenerat the fal of Adame in the tyme of the law of nature & also writtin, matrimonye fell fra that perfectioun & was degenerat in twa pointis fra ỹ first institution. For ane mā marvit mony wyfes, & sumtyme a mā hastand displesure at his wife wald geue to hir a libel of partising & put hir fra him & lowse ye band of matrimonye. The first of yir twa pointis, quhilk is yat a mā mycht haue syndry wyfis, specially ỹ haly Patriarchis & kingis, as Abraham, Isaac, Jacob, Dauid, with the laik. It was lauchful be the secret dispensatioun of God, for twa reasonis, the tane is mistik, to be ane figure yat the sonne of God Jesus Christ suld cowpil to him self be the spiritual matrimonye of faith bayth ane congregatioun of Jewis, and also ane congregatioun of Gentillis, to be to him ane halye kirk. The vthir reasone is litteral, that twa mycht multiply the pepil of Israel, quhilk was the chosin pepil of God, amang quhom and of

quhom

quhom the ſonne of God was to be incarnate. And as for the ſecund point quhilk was partining, Moſes tholit it to be vſit, becauſe of the hardnes of yair hartis, for yair was amang thame mony ſtyf neckit proud and malicious men to thair wyffis, and for ane litil diſpleſure was reddye to ſlay thair wyffis. Thairfor to keip thame fra the gretar syn, quhilk was ſlaying of thair wyffis, he tholit thame to commit the les syn, quhilk was partining wt yair wyffis. Bot quhen the tyme of grace was cum, quhairin it pleſit the father eternal to reſtore be his ſonne our ſaluiour thai thingis that was in heuin and erd, he reſtorit alſo matrimonye to the perfectioun of the firſt inſtitutioun. Thairfor he ſais: Qui fecit hominem ab initio, maſculum et feminam fecit eos deus, et dixit. Propter hoc dimittet homo patrem & matrem, et adhærebit vxori ſue, et erunt duo in carne vna. Itaq; iam nõ ſũt duo, ſed vna caro. Quos igitur deus cõiunxit, homo non ſeparet. He yat maid mã in the beginning, maid yame man and woman, and ſaid: For this cauſe ſall a man laiſ father and mother, and adheir and cleik to his wife, and thai twa ſall be ane fleſche. Now ar thai nocht twa than, bot ane fleſch. Lat nocht mã yairfor ſeuir or put ſyndry that, quhilk God hes couplit togidder. And a litill eftirhend he ſais: Moyſes ob duritiam cordis veſtri permiſit vobis dimittere vxores veſtras, ab initio autem non fuit ſic. Quamobrem quicunq; dimiſerit vxorem ſuã, niſi ob fornicationẽ, et aliã duxerit, mechatur. Moyſes becauſe of ỹ hardnes of zour hartz ſufferit zow to put away zour wyffis. Nochtheles fra

Math. 19. Vovv our ſaluiour reſtorit matrimonye to the firſt inſtitution

Math. 19.

fra ȳ begynning it was nocht sa. Bot I say to zow: quhasaeuir puttis away his wyfe (except it be for fornicatioun) and marȳis ane vthir, breikis matrimonye, and quhasaeuir marȳis hir yat is deuorsit, cōmittis adultery. Thir wordis of our sauiour ar expounit be his discipil and Apostil sanct Paule, sayand: 1,Cor. 7. Iis qui matrimonio iuncti sunt, precipio nō ego, sed dominus vxorem a viro non discedere, q̄ si discesserit, manere innuptam, aut viro suo reconciliari. To thame that ar marȳit lawfully, command nocht I bot our Lord, yat the wyfe depart nocht fra hir husband, bot and gif sche depart fra him, lat hir remane vnmarȳit with ane vthir man, or ellis to be recounselit agane to hir awin husband. Of thir auctoriteis quhilk we haue alledgit to zow of our sauiour & sanct Paule, we may gaddir twa singular conditiouns of that martage, quhilk is amang chrystin men. Tvva singular conditiouns of the mariage that is amang christin men and vvemen. The ane is, that matrimonye is allanerly betwene twa personis, that is say, a man and a woman, sa yat it is nocht lawful for a man to haue may wyffis than ane at anis: 1,Cor, 7. Erunt duo in carne vna. That sall be twa personis in a flesche, quhilk may be cōfirmit be the wordis of sanct Paule: Mulier potestatem corporis sui nō habet, sed vir, similiter et vir potestatem corporis sui non habet, sed mulier. The woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it. Sa it followis yat the man can nocht geue the powar of his body, to may than ane. And quhē our sauiour said Quhasaeuir puttis away his wife (except for fornicatioun

cātioun) and marpis ane vthir, he cōmittis adulterie, he teichis plainly, that a man may nocht haue twa wyffis. For and gif it war lawfull to haue twa wyffis at anis, that mā cōmittit nocht adultery in mariage of ane vthir, his first beand alyue. Now our saluiour sais plainly, yat quhē he marpis ane vthir, sche beand alyue, he committis adultery. The secund cōditioun, is yat the band of matrimonie anis lauchfully cōtrackit, may nocht be dissoluit and lowsit agane be ony diuorcement or partising, bot allanerly it is lowsit be the dede of the ane of thame, for trewly the partising & deuorsing, quhilk our saluiour sais may be done for fornicatioun, suld be vnderstād allanerly of partising fra bed & borde, & nocht fra ȳ band of matrimony, as it is plain be the wordis of S. Paule, quhilk sais, Let hir be recounsalit agane to hir husband. And in the meane tyme quhasaeuir marpis hir, he cōmittis adultery. It is to be notit also, that for the same twa singular conditioums afore rehersit, matrimonye may weil be callit a sacrament, That is to say, a takin or signe of ane haly thing, quhilk is coniunctioun of haly kirk with Christ Jesu. For as in matrimonye ane mā hes bot ane wyfe with quhom he suld remane without ony partising, sa Christ Jesus hes cowplit to him self ye vniuersal kirk of christin men and wemen as ane spirituall wyfe, and will neuir parte fra hir, bot will be ioynit with hir euir, heir be grace and in heuin be gloire. Wairouir a sacrament is

callit

callit a sensibil & effectious signe of inuisibil grace, quhilk is geuin to thame that worthily resaue the same sacrament. Now it can nocht be denyit bot pat grace is geuin in the sacrament of Matrimonye to yame ȳ ar lawfully marryit togidder, be bertew of ȳ quhilk grace that may keip the band maid betwene thame, that thai may liue ane wyth ane vthir as Christ lyuit wyth the kirk, pat thai may with diligence bring vp pair barnis to the seruice of God, pat pai may thole patiently all molestationis and tribulationis of the warld, quhilk oftymes chancis to marryit personis, that thai may thole ane ane vthir, and ane beir ane vthers imperfectionis. All yir thingis can nocht be had without the grace of God, quhilk is geuin in ye sacrament of matrimonye, as it apperis plainly be the wordis of our sauiour, sayand: Quos Deus coniunxit, homo non separet. That quhom God hes ioynit in mariage togidder, let na man seuir. And how can that want the grace of God, quhom God ioynis togidder, gif that keip thair mariage conforme to the law of God? Materiour, as in ilk ane sacrament thair is ane sensibil matir, & ane certane forme of wordis groundit apon sum special promis of God, sa thair is in the sacrament of matrimony. The sensibil matir, is the man & the woman quhilk ar faithfull personis able to contract mariage. The forme of wordis is that, quhairby the ane giffis to the vthir power of thair bodye, exprement thair consent to ȳ same be wordis of ye present tyme. Quhen the man sais to the woman, I tak the to my wedded wyfe, & the woman sais to the man, I tak the to my

Ye sensibil signe of mariage.

Ye forme of vvordis vsit in the cõtract of mariage.

marȝit husbād, hauȝ of paine ending yir wordis be
inuocatioun of God, sayand: In ye name of the fa-
ther, & the sonne, & the haly spreit. This cōsent un to
carnal copulatioun, expremit be ȝ wordis of ye pre-
sent tyme, is ye cause of matrimony. And efter ȝ cō-
sent, quhen pai cōioine togidder in carnal deid, ma-
riage is consūmat & endit. The promis of God an-
nexit to yis sacrament may be gadderit be ȝ wordis
of S. Paule, quhilk he writis to Timothe on this
maner, speand of ȝ woman: Saluabitur p filiorum
generationem, si permanserit in fide, & dilectione,
& sanctificatione, cum sobrietate. Sche sal be saffit
be generation of barnis, gif sche perseueris in faith
and luife, & sanctificatioun wt sobernes. And na dout
bot ȝ same promis is maid to the mā, because he cō
curris wt the woman to ȝ generatioun of barnis be
the institutioun & ordinatioun of god. Quhat is ȝ
vertew or ppir effect of matrimony? S. Augustine
sais pat pair is thre gret gudis of matrimony. The
first is ane sacrament, be ye quhilk we vnderstād ȝ
the band of matrimonie suld nocht be lowsit be ony
maner of wyse til dede of ȝ ane parte lowsit, as we
declarit to sow afore. The secund is fidelite or faith
fulnes, quhairby we vnderstād pat marȝit personis
suld keip pair promis faithfully ane to ane vthir, sa
pat ye mā suld nocht haue carnal deid wt ony vthir
woman sa lang as his lawful wyfe leiffis, and lyk-
wise the woman suld nocht haue carnal deid wt ony
vthir man, sa lang as hir lawful husband leiffis.
The thrid is barnis, & be this we vnderstād pat gif
God send paine barnis, ȝ pai suld bring paine vp in
nurture

The promis of grace annexit to matriage. 1. Timo. 2.

The frutis or effectis of mariage

nurture and bertew, that thai may be ſeruādis to God. And this is the principal end & cauſe of mattimony. And to ſē gif a maryit mā may ſyn with his wyfe, ze ſall note four pointis. Firſt that quhen maryit perſonis conuenis to gidder intendand to bringfurth barnis to the ſeruice of god, nocht only thai ſyn nocht bot yai haue merit & pleiſe God in ſa doing. Secundly, quhen a maryit man hes carnal deid with his wyfe intendand allanerly to keip hir fra fornicatioun & adultery, requirit to do the ſame be hir, lykwiſe he ſynnis nocht, bot dois ane deid of iuſtice and eychteouſnes. Thridly, quhen ane maryit mā hes carnal deid with his wyfe, nocht intendand procreatioun of barnis, nother eſchewing fornicatioun of his wyfe, bot mouit with ȳ fragilitie of his nature, intendand to keip him ſelf fra fornicatioun, lykwyſe he ſynnis nocht.

How ane maryit mā may ſynne with his wyfe.

Fourthly, quhen he kennis his wyfe carnally, nocht intendand procreatioun of barnis, nor eſchewing of fornicatioun of his wyfe or of him ſelf, bot intendand principally to fulfill the luſt of his body, and thairin puttis his felicitie, he ſynnis greuouſly. Thairfor lat thame abſtene for a tyme (ektit ſanct Paulis counſale) to pray, and to reſſaue Chriſtis body. To quhom be all honour. Amen.

1. Cor. 7.

DE MODO ORANDI DEVM.

☞ Of the maner how chriſtin men and weimen ſuld mak thair prayer to God.

The firſt Cheptour.

ANte orationem prepara animã tuam. The wiſman giffis the counſale, O chriſtin man and woman, to prepare thi mynd afore thi prayer. That is to ſay, afore thow begyn to mak thi prayer, tak gud tent that thow mak it wᵗ ſic ane mynd, that it may be acceptabil to God, & hard of him. Thairfor yow ſal vnderſtand, ꝑ thair is thre hertewis, quhairwith ꝯ ſuld prepare thi mynd afore thi prayer. The firſt is faith. The ſecund is hoip. The thrid is cherite. Firſt ꝑ thi prayer may be pleſand to God and hard with him, mak it with ane trew faith. For ſen prayer is nocht ellis bot lyfting vp of yt hart to god, & to aſk fra him all thingis, quhilk becũmis ꝯ to aſk, quhow can ꝯ pray gif thow want faith? quhow can yow lyft vp thi mynd to god wout faith? according as Sanct Paule ſayis: Quomodo inuocabunt, ẽ quem nõ crediderunt? ☞ Quhow can men mak inuocatioun and prayer to God, in quhom thai haue na beleif? Ucrally it can nocht be. Thi faith O chriſtin man teichis the twa thyngis. The ane is to ken thi awin pouertie, thi awin

Eccle. 18.

Praer ſuld be maide vvith ane trev faith.

Roma. 10

Faith teichis tvva thingis ne ceſſarie to be hade in making of our praer.

awin myserabyll stait, quhairin thow standis baith in body and saule. Thy faith techis the on the vther part, the hie Maiestie of GOD, his almychty powar and gud wyll towart the. Quhairfor O christin mā afore ȳ begyn to mak thy prayar, prepair thy mynd with faith, consyddir ye gret myster, quhilk yow hes of ȳ helpe of GOD. Set afor thy eine al thy inkrumteis, Remembir that thow art erd, and to ȳ erd yow sall gang. Consyddir that all men ar lyke vnto the grene gress, and al the glore of mā is lyke to ȳ flour that growis amang ye gyll, as sayis the Prophet Esaye. Quhair to aggreis kyng Dauid sayand in the Psalme: Man is maid lyke vnto vanite, & his dayis passis away lyke the schaddow. Haue mynde quhow thow was consauit & borne in syn, cal to thy remembrance, quhow oftymes thow hes brok in, the haly promeis maid in thy Baptym, be transgressioun of ye cōmandis of GOD. Thow beris daily about wᵗ ye, thy enmmie, ȳ cupiscence of thy flesche euirmair repugnant agains thy spreit & tysland ye to syn. The Deuyll neuir restis, bot gangis about lyke ane rampand Lyone, seikand quhom he maye deuore be dayly temptatioun. Consyddir thairfore, afore yt prayar, al yt Imperfections, al thy vnclennes all thy miserabyll estait quhairin thow standis dayly. And than lyft vp thy mynd agane to GOD, & be yt faith, behald & se the gret gudnes of god towart the, quhilk standis in thir thre special poyntis.

Esay. 40.

Psal. 143.

Be ye licht of our faith ye sulde knaw our awin gret miserie & powertye.

Be ye licht of our faith ye sulde behauld & se ye gret gudnes of god towart vs.

First he hes gyffin cōmand to the, and bidis the pray to hym for grace, helpe, and succoure.

secund

Secundlie, he hes promittit to heir thy prayar
& to grant to the his grace, helpe, & singulare pro-
tectioun, in all thy perrells. Thridlie, he hes lernit Math. 7.
the quhow thow sulde praye, & quhat thow suld Luc. xi.
say to hym. Ask sayis he, & it sal be gyffin to zow
seik & ze sall fynd, knock, & it sal be openit to zow
Gyff carnell fathers (quha is euyll) gyff thaire
sonnis gude gyftis, mekle mair zour Heuinlie
father sall geue the gude Spreit to thame that Roma. 8.
askis hym. We wate nocht quhow we suld pray
bot ye spreit helpis our waiknes, & prayis for vs
with vnteillabyl sychis, nocht sa vnderstãding
ye haly spreit prayis for vs, because he is GOD,
bot that he inspyris & mouis oure hartis be his
grace, & makis vs abyll to pray. He garris vs
pray, in the name of Christ, of quhome we haue Ioan xiiii.
ane promis to be hard, quhẽ we aske ony thing
in his name. Heir his promeis, gyff ze aske the
fader ony thing in my name, he sal gyf it to zow,
(that is to say) quhen sacuer ze aske ony thyng
ye belangis to zoure eternall saluatioun, my Fa-
ther sall gyff it to zow. Heir thow may se,
that GOD is mair sollyst for vs thane we ar our
self, for he prouokis vs to ask, and biddis vs
aske, he is reddear to geue, thane we ar to
resaue, because that he hes promeisit to heir vs
quhen sa euer we ask throw faith. Ze as sancte
Paule sayis, he may & wyl do abone the thing
we think or vnderstand.

The

Ephe.3. Hope the secund vertew requirit to the preparatioun of thi mynd afore thi prayer is hoip, quhilk suld haue twa properteis. ¶ First thow sulde put na dout, bot yat God will fulfil his promis maid to the in special, quhilk is this: Omnia quecunq; orãtes petitis, credite quia accipietis. I say to zow sais Christ, al thingis quhatsumeuir ze ask in zour prayer, trow yat ze sall get thame, and that sall cũ to zow. And to put vs out of all dout, he gyffis ane similitude, quhilk is abil to bring all men out of disperatioun. Gyf ony of zow askis his father breid will he geue to him a stane? Or gif he ask fysche at his father, wil his father geue to him a serpent? or gif he ask at his father ane egge, will his father geue to him ane Scorpioun? Gyf thairfor ze beand euil, hes the wit to geue to zour sonnes that thingis that ar gud, mekil mair zour heuinly father quhilk is gud of his awin nature and allanerly gud sall geue his gud spreit to yame yat askis him. And of this we suld nocht dout, accordingas sanct Iames sais: Postulet autem in fide nihil hesitans. Let him that wantis wisdome, ask it of God w ane suir confidence to get it, and let him nocht dout of it, bot that God haith may & will grant it to him, for he that doutis, is lyk to a wall of the see, quhilk is mouit & drewin about with the wynd. Let nocht sic a mã think to get ony thing fra god. The secõd pperte of hoip, quhilk we suldhaue in our prayar, is pseuerance & paciẽce, to await pacientlly with lang sufferance quhil

Luc.xi.

Iacobi.1.

Patiens & lang sufferance, cõmendãd to god, baith

God

God heir our prayar. We suld nocht prescriue to God ony special tyme to heir our prayer, bot patiently commit all to God baith the maner of our helping and the tyme, according as the Prophet commandis in the Psalme, sayand: Ex pecta dominum, viriliter age, cõfortetur cor tuum, et sustine dominum. Wait apon our Lord, do all thi deidis stoutly, lat thi hart be of gud comfort and thole our Lord to wyrk all thingis to his pleisure. Ane notabil exempil of this we haue in the histore of Judith, quhen yat haly womã vnderstud that Ozeas the cheif prince or rewlar had promissit to geue ouir ȝ citie, callit Bethulia, to the Assyrians, gif god had send thame na help within v. dais, sche reprefft yame scharply sayand: quhat maner of men ar ȝe that tẽpis our Lord God? This word, quhilk ȝe haue said, is nocht ane word to prouoik the mercy of God to vs, bot to steir his vengeance agans vs. Haue ȝe set ane tyme of our lordis mercy, and assignit ane day at ȝour will? And efterhend sche gaue to thame hir counsale and said. Lat vs humil & mak our saulis meik & stand in ane lawly spreit, lat vs serue him & say to him that we ar content that he schaw his mercy apon vs according to his awin will, & thairfor will meikly abyde and await apon his consolatiouns. To this effect pertenis all the placis of halye scripture, quhilk biddis vs pray with continuance. Sanct Paul sais: Sine intermissione orate. Pray without cessing, that is to say, at all tymes conuenient. Judith. 8. 1. Tessa. 5.

Colloſ. 4. And in ane vthir place he ſais: Orationi inſtate, vigilantes in ea, in gratiarũ actione. Continew in prayer, and walk in the ſame with geuing of thãkis. And ſanct James ſais: Multum valet deprecatio iuſti aſſidua. The cõtinual prayar of ane iuſt man is of gret ſtrenth or powar. And he cõfermis his ſayingwith ane exempil, ſayand: Helias was ane mortall man lyk to vs, & maid his prayer, that it mycht nocht rayne apon the erd, & ſa it raynit nocht, thre zeiris and ſex monethis. And agane he maid his prayer to God, and the heuin gaue raine, and the erd gaue frute.

Iaco. 5.

Charite is the thrid vertevv requirit to be had in makig our prayar.

The thrid vertew, quhilk preparis our mynd to deuoit prayer is cheritie, to luſe God abone all thingis and our nychtbour as our ſelf. Of the firſt ỹ prophet ſais in the Pſalme: Delectare in domino, et dabit tibi petitiones cordis tui. Haue pleſure and delectatioun in our Lord, and he ſall geue to the, the petitiouns of thi hart. Thairfor afore thow mak thi prayer, als mekil as thow may, kindil thi prayer with the luſe of God. And think quhat God hes done for the in thi creatioun, makand the to his awin ymage & lyknes. And quhair he mycht haue maid ye ane brutel beiſt, he hes maid the ane reaſonabil creature. He preſeruis and keipis the. He hes gruntit command to his angellis to gyde the fra all perellis. His will is, that all the heuins and four elementis mak the ſeruice. He giffis the meit, drink, and claith & harbory, cattel, geir, & corne, and al gud yat thow hes. Beſyde al this, quhẽ ỹ

How vve may in our prayar kindil our hartis in the luſe of God.

was perist & cõdemnit to hel, & maid bond seruãd to the deuil, haldin in ỹ captiuitie of syn, he send his awin natural son to be incarnat for thi saik, he spa-rit him nocht, bot for thi synnis deliuerit him to the dede, quhilk willingly, obediently, luffingly & inno cently tholit dede, payit thi ransome, redemit the fra syn, the deuil, & hel, hes welchit thi saule fra all thi synnis, hes reconsalit the agane to ỹ eternal father, hes lowsit the fra ỹ maledictioun of the law, hes de-liuerit the fra the dangear & perrel of hel, & hes con-quest to ỹ be hismeritis, the kingdome of heuin, gif yow belene in him w ane leiffand faith ỹ wirkis be cherite. Gif ỹ wald, O christin man think on yir be-nefitis of God, quhilk he hes done for the, & also re-member quhat he hes promisit to the in ỹ kingdom of heuin, ỹ wald sone haue pleisure in God, & sa he wald gene to the, ỹ petitiouns of thi hart. And gif ỹ wald be ardent in the luke of thi nychtbour, consider how lyk he is ye and ỹ to him in al pointis of nature and grace, ze ar baith creat & maid of ane god, ze ar baith mortal men & barnis to Adame, ze dwel baith in ane house, quhilk is this prescẽt warld, ze ar baith redemit w ane blud of the sonne of God, leiffand in ane faith, regenerat w ane baptyme, ze stand baith in ane hoip, ze ar baith mẽbris of ane mistik body of Christ. God cõmandis the to luke him as thi self, & to forgene him al his offẽsis as ỹ wald be forgeuin of God. Quhilk & thow do nocht, ỹ prayis earar a-gane thi self, than for thi self. Thairfor sais Christ: Cũ stabitis ad orandũ, dimittite, si quid habetis ad uersus aliquem, vt & pater vester qui in cœlis est, di- Marco.xi.

mittat vobis peccata vestra, quod si vos nō dimiseri tis, nec pater vester, qui in cœlis est, dimittet vobis peccata vestra. Quhen ze stand to pray, see yat ze forgeue to zour nychtbouris al offēcis ẏ ze haue to lay to thair charge, that lykwise zour heuinly father may forgeue to zow all zour synnis, bot & gif ze will nocht forgeue to zour nychtbour his synnis, yan zour father yat is in heuin sal nocht forgeue to zow zour synnis. Heir thir wordis O thow vnmercyful man, O thow wreky & malicious and enuious man & woman, quhilk wil nocht forgeue with thi hart to thi nychtbour all his offencis done agane the, thow hes hard heir thi awin iugement, the quhilk is this. Sa lang as thow will nocht forgeue to thi nychtbour all his synnis done agans the, sa lang sall thow neuir haue thi synnis forgeuin to the of God. Wairour sayand thi Pater noster, thow askis vengeance agans thi self. Thairfor gif thow wald mak thi prayar faithfully, forgeue to him as thow wald be forgeuin of God.

Quha sa forgifis nocht to yair nychbour all offensis sal nocht be hard of god in yair prayaris.

The secund Cheptour.

How the prayar of obstinit synnaris is nocht hard of God.

FOr the playner knawlege of this matir of prayar, we will propone certane questions First, is ẏ prayar of a synnar hard of god: Answeir. Thair is twa kindis of synnaris. Sū ar obstinate, quhilk hes na detestatioun of yair synne nor na affectioun to vertew and gud lyfe, bot hes ferme purpose to perseuere in yair syn, of quhom the wisman sais in the Prouerbis: Prouer. 2.

Letantur

Letantur, cum malefecerint, et exultãt in rebus peſſimis. That ar blyth quhen yai do euil, & reioyſis in wickit thingis. Sicklyk ſynnaris is nocht hard of God, as the blind man ſaid: Scimus quia deus peccatores non audit. We knaw that God heiris nocht ſynnaris, quhais wǫrd is to be vnderſtand of obſtinat and perſeuerant ſynnaris. And gif thow refuſe ye wǫrdis of yat blind mã, heir quhat God him ſelf ſais of ſynnaris: Cum multiplicaueritis orationem non exaudiam, manus enim veſtre ſanguine plenæ ſunt. Quhen ze ſal multiplye zour prayaris, I ſall nocht heir zow, becauſe zour handis is full of blud, that is to ſay, zour warkis ar full of ſyn and purpos of ſynne. Thair is vthir ſynnaris quhilk remand be the law thair ſynnis, the vncleinnes, perrel & damnatioun of the ſame, begynnis to haue diſpleaſure of thair ſynnis, begynnis to feir God, to hoip in his mercye, to deſyre his grace with ane humil and contrit hart, makis inuocatioun and prayar to god for grace, ſic ane ſynnar is hard of God. Exampil of the Publicane, quhilk ſaid: O God haue mercye on me a ſynnar, quhais prayar was hard, & zeid hayme iuſtifyit to his houſe. Gang thow and do ſiclyk, O ſynful mã.

Iohan.9.

Eſaie.i.

How the prayar of ye pẽnitẽt ſynnaris is hard of God.

Luce.18.

Secundly, quhat ar the gud deidis quhilk ſteiris vs to feruent deuotioun & prayar? Anſweir. Faſting and almous, gif that be done in faith and cheritie. Prayar is gud ſais the angil to Tobias, wt faſting and almous, & mair profitabil than to laye vp gold in treſure. Quhow can

Yat faſtig & almous deidis diſponis a man to deuoit prayar. Tobi.xii.

ean a man lift vp his mynd to god in prayer, quhen his wayme is full of meit and drink? Thairfor our saluiour commandit vs to walk in our prayaris, sayand: Viglate itaq; omni tẽpore orantes vt digni
Luce.21. habeamini fugere ista omnia, que futura sunt, et stare ante filiũ hominis. Walk thairfor prayand all tyme that ze eschaip all the perrellis to cum, & stand saikly afore the sonne of man. Now it is nocht possibil yat a mã may walk in prayer, bot gif he vse sum tyme fasting, or at the leist gret temperance. And
1.Ioan.iii. that almous is necessary to deuot prayer it is manifest be the wordis of S. Johne ỹ euãgelist, sayand thus: He that hes the substance of this warld & seis his brother haue necessitie or mister, and closis his hart fra him, quhow can ỹ lufe of god dwel in him? Quhow can thow thairfor O man crye to God for mercy, quhilk will nocht haue mercy on thi nychtbour that crys to the for help? or quhom thow seis haue mister of help?

The thrid questioun. Aucht we to mak lang prayeris to God? Answeir. Ze trewly, according as our saluiour sais: Oportet semper orare, et non de-
Luce.18. ficere. Ze man alwais pray and nocht cease. To ye
1.Tessa.5. same agreis S. Paule, sayand: Sine intermissione orate Pray continually and cease nocht. This cõtinual prayer quhilk we suld alwayis mak to God, standis nocht in mony wordis, for sa it war impossibil for vs to pray alwais cõtinually and ceise nocht. Bot it is to haue alwais and continually ane gud
Hovv vve may mak to god lãg prayeris. mynd to God, a feruent desyre of his mercy, ane ardent lufe to him, doand and referrand al our gud deidis to his gloir. Sa doand we pray alwais and ceissis

cetis nocht ſea prayer. Thow may ſpeir agane at me. Nay we pray lang prayeris in wordis: Ze trewly, gif we ſpeik yame with the faith of our hart, and deuotioun of our mynd. And quhen our ſaluiour in the euangil ſais: Quhen ze pray ſpeik nocht mony wordis. He exponis him ſelf, ſayand: as the Gentillis dois, for yai trow to be hard in yair mony wordis without faith and deuotioun of thair mynd, trowand be multiplicatioun of wordis, to declare to God yair miſter, & to moue him to heir yair prayers as thocht God miſs:nd our miſters. Thairfor ſais he, be ze nocht lyk to thame, for zour heuinly father kēnis quhat ze miſter afore ze pray to him. Quhairfor O chriſtin man & woman, I exhort zow to pray to god with faith hoip and cheritie, and nocht with zour mouth allanerly as hypocritis dois, bot pray with hart and mouth baith. Pray in all placis, bot ſpecially in the kirk, becauſe it is ỳ houſe of prayer, Pray at all tymes, bot ſpecially apon the ſundayis and vthir halydayis (as we declarit to zow in the thrid command). And ſa ſall ze obtene zour eternal ſaluatioun according to the promis of god, ſayand: Omnis qui inuocauerit nomen domini, ſaluus erit. All that that makis inuocatioun to the name of the Lord, ſall be ſaiffit. Math. 6. Ioheli. 2

Amang al the prayers quhilk a chriſtin mā may ſay to god, yair is nane ſa worthi & ſa excellēt as is the prayer callit the Pater noſter. For it was nocht compilit and geuin to vs be ane Angel of heuin, or a pure man in eird, bot it was compylit and geuin to vs to ſay be the natural ſōne of god our ſaluiour Jeſus Chriſt, quhilk is ỳ eternal wiſdome of god. Of the pre eminence and excellent dignitie of the paternr.

This

This prayar is cõpendious and schort, to yat effect yat it may be eaſely leirit, bettir had in remẽbrance, that nane excuſe thame of ignorance, that it may be ſaid ofttymes without ony irkſumnes. Alſo to declair yat ȳ vertew of prayaris ſtandis nocht in multiplication of mony wordis, bot in ye deuotioun of ȳ mynd. And ſuppoſe yis prayar is ſchort in wordis, zit it is exceding lang and profound in ſentẽce. For in ſeuin peticioums it contenis al thingis, quhilk we deſyre fra god, for ye weil baith of our ſaule & body, baith in this lyfe & in the lyfe to cum. And with yat it keipis the ſame ordour, quhilk we aucht to keip in all our deſyris and peticioums. For firſt & abone all vthir thingis, we ſuld deſyre yat god be knawin, honourit, glorifyit, and magnifyit of vs & of all the pepil of the warld. And yat we deſyre at god in the firſt peticioum, ſayand: Sanctificetur nomen tuum. Lat thi name be ſanctifyit and haddin haly. In the thre petitioums that followis, we deſyre at God to geue to vs all gud. Firſt eternal, quhilk is the hyeſt and maiſt excellent, ſayand: Aduenat regnũ tuũ. Lat thi kingdome cum to vs. Secund, to geue vs gudis ſpiritual, quhilk is grace and obedience to the will of god, ſayand: Fiat voluntas tua, ſicut in cœlo et in terra. Thi will be fulfillit in the eird as it is in heuin. Thridly, to geue vs gudis temporall for our dayly ſuſtẽtatioum, ſayand: Panem noſtrum quotidianum da nobis hodie. Geue vs yis day our dayly breid. In the thre laſt petitioums we deſyre at god to deliuir vs fra all euil. Firſt fra ſynne and eternal dede quhilk is the reward of ſynne, ſayand:

Dimitte

Dimitte nobis debita noſtra, ſicut et nos dimittimꝰ debitoribus noſtris. Forgeue vs our dettis and treſpaſſis, as we forgeue to yame yat treſpaſſis aganis vs. Secundly, fra paynis ſpirituall, quhilk is to be ourcum in tentatioun, ſayand: Et ne nos inducas intentationem. Leid vs nocht into tentatioun. Laſt of all we deſyre God to deliuir vs fra paynis temporal, ſayand: Sed libera nos amalo. Bot deliuir vs fra euil. Amen That ſa be it we pray the. Breifly, this prayar of our Lord is ſa profound, ſa aboundant, and ſa plenteous in ſentence, that thair is na prayer maid be man, quhidder it be writtin in the auld teſtament or the new, bot the ſoume and the effect of that prayer is contenit and aſkit in ane of yir ſeuin petitiouns. Quhairfor O chriſtin man & weiman ſay thi Pater noſter to God oft tymes, diſtinctlie & deuoitly, and dout nocht bot quhen pow ſais yis prayer, in effect pow ſais all gud prayeris. Nochtheles all vthir prayers ſet out at mair lenth to the ſame effect is cõmendabil and louabil, as declaratioun of the ſame.



THE PRAYER OF OVR LORD IN LATYNE.

PATER Noster qui es in cœlis, sanctificetur nomen tuum. Adueniat regnum tuũ Fiat voluntas tua, sicut in cœlo & i terra. Panem nostrum quotidianum, da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitorib⁹ nostris. Et ne nos induxas in tentationem. Sed libera nos a malo. Amen.

THE Same prayer of our LORD In Inglis.



OVR Father, qubilk is in Heuinnis. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd, as it is in heuin. Geue ws this day, our dayly breid. And forgyff ws our dettis, as we forgyfe our dettouris. And lede ws nocht in temptatioun. Bot delyuer ws fra euyl. Sa be it.

The thrid Cheptour.

Gen Christ has leirit vvs to call god fader vve sulde praye to hym vvith gret confidens.



PATER noster, qui es in cœlis. O our Father qubilk is in heuin. We can nocht O christin peple comprehend in our mynd, the gret gudnes of God towart vs, qubilk hes leirit ws in the beginnyng of our prayar to call God our Father sayand: O our father God. This was nocht bsit to

be done in tyme of the auld testament, for cõmonlie thay leuit vnder the bondatge of the law as seruandis, & sa durste nocht cal God yair father, bot Lord, quhilk is ane name of gret maiestie & powar, bot he hes lerit ws to call God our father, quhilk is a name of beneuolence, mercy, gentylnes, and luke. Gyff that haly Patriarche Abraham, quhilk was callit ye freind of god, quhẽ he maid his prayar callit god his LORD, Sayand: sall I speik to my Lorde, sen I am bot dust & asse? Weklemair, we durst neuir haue callit God our father, except that first he had lerit, & cõmandit ws to call hym father, quhairin he hais gyffin to ws gret cause to put our haill confydence in him. And to lyppi al gud fra him. Quhow hes almychtie god, maid hym self our father? Trewlie, nocht be natural generatioun, for swa, only he is father to our Saluiour Jesus Christ, bot he hes maid hym self our father be adoptioun throw faith in Christ Jesu, in tyme of our Baptyme, according as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. He hes gyffin yaime powar to be the sõnis of god, and this powar he hes gyffin to thame, quhilk beleuis in his name. And quhat is thy doctryne? Trewly first to honour god to loue and thank hym euirmair for al his benefitis. Yeir quhat he sayis be his Prophet Malachie: Si ego pater, vbi est honor meus? Gyff I be zour father, quhair is my honour? Secundly, gyff thow be sõne of God follow hym be Imitatioun of luke, Rememberand quhat S. Paule sayis: Be ze ye followars of god, as deir sonnis, & gang in luke as Christ hais luffit ws.

Gen. xviii.

Ione, i. quhare in our desire to be done to god our father.

Mala. i.

Ephe. 5.

Yeir

Luc. 6. Math. 5. Yeir quhat our ſaluiour ſais: Be ze mercyfull as zour heuinly father is mercyfull. Agane he ſais: Be ze perfite as zour heuinly father is perfite. Quhilk perfectioun ſtandis in luſe, pat as god giffis ỳ lyche of his ſonne to gud and euil, and his rayne to iuſt & vniuſt, ſa ſuld thow luſe baith tht fremdis and tht fayis for goddis ſaik, and be pat luſe thow ſchawis tht ſelf to be the ſonne of god. Thridly and thow be the ſonne of god, thow aucht to him obedience, accor ding as ſanct Paule ſais: Multo magis obtempera

Hebre. 12. bimus patri ſpirituũ. Gyf we ar bound to be obedi ent to the cõmandis of our erdly and carnal father, mekil mair aucht we to be obedient to ỳe cõmandis of our heuinly father.

Sen Chriſt hes leiryd vs to ſaye to god, O our father yve ſulde ptaye to gode, for our nycht bour affor our ſelf.

Noſter. Quhy ſais thow Pater noſter. Our fa ther, carar than my father: Trewly to geue the to vnderſtand pat as thow art the ſonne of god be ad optioun thrzow faith. ſa is all trew chriſtin men and weimen the barnis of god be faith, and pairfor thow aucht to luſe thame al with perfite luſe and cherite as brethrin and ſiſters in god. Our heuinly do ctour in this word giſt is vs inſtructioun of vnitie, concord, and paice, and to pray to god for all chriſtin pepil, kend and vnkend, frend or fayn mit. tht faa or enemyis, And to that effect he hes nocht lerrit vs to ſay, my father god that is in heuin. Bot to ſaye our father God that is in heuin, We ſay nocht geue me this day my daily breid bot geue vs this day our dayly breid. We ſay nocht forgeue me my dettis, bot forgeue vs our dettis. We ſay nocht de liuer me fra euil. bot deliuer vs fra euil, to ſignifie that thrzow faith in Chriſt Jeſu, we ar all the ſõnis

of

of god, & yairfor the gētilman suld nocht dispyse ye
cottar, ȳ richeman suld nocht dispise the pure mā, ȳ
leirnit suld nocht dispise the vnleirnit, accoirding as
it is writtin: Nunquid non pater vnus oim nostrū?
nunquid nō vnus deus creauit nos? quare ergo vnus- Malach 2
quisq; nostrū despicit fratrē suum? Haue nocht we al
ane father? hes nocht ane god create & maid vs al?
quhat yairfor dispysis ilk a man his brother? ¶ The
prayar yat ye proud Phariseau maid was nocht ac- Luce.18.
ceptabil to god, because he dispyst his nychtbour ȳ
Publicane. Let vs al yairfor ken our self to be bre-
ther in god, and throw faith equally sonns to him.

Qui es in cœlis. Quhen ȳ sais: Qui es in cœlis,
quhilk is in heum, vnderstand nocht yat god is cō-
tenit & cōcludit in heum as the angels ar. For Sa-
lomon sais: Quē cœli cœlorū nō capiunt Quhom ȳ 3 Reg 8.
heums of heums is nocht abil to tak & cōtene. Bot Hovv god
he is said to be in heum, for als mekil yat w̄ his al- is in the
mychty powar, he contenis, he keipis, haldis vp, & heums.
maintenis all the heums & also all vthir creaturis,
quhilk ar contenit w̄in the compas of heum accoir-
ding as S. Paule sais: Omnia in ipso cōstant. All Collos.1.
creaturis in him hes thair beeng. And sa this word
qui es in cœlis may nocht be trewly said, bot to god
only, because yat God only as he hes maid heum &
al thingis vnder heum, sa he is only in al ȳ heums,
and with his almychty powar conseruis and keipis
thame all in thair being. Nothir suld we think that
god is sa in heum yat he is nocht in erd. For trewly
god is in all placis be his substāce, be his presence &
be his powar, accoirding as he sais: Nonne cœlū & Iere.23.

terrã ego impleo? Fyl nocht I sais he baith heuin & erd? Bot it is said specially yat god is in heuin, for als mekil that in heuin he is manifestit & schawis his godhed, his diuine maiestie, powar, gloze, ioy & blis eternal, quhilk he hes promissit to geue as reward to vs al, & we perseuer in his faith & obediẽce, according as he sais: Merces vra multa est in cœlis. Zour reward is gret in heuin. And this word suld raise vp our hartis to god and mak vs stark in the hoip of eternal gloze. For suppose our natural father wald awance & promote vs to hie dignitie and richis, zit he hes na powar to do it. Bot our heuinly father almychty god, hes baith wil & powar to exalt vs to ÿ hie gloze of heuin. Quhow can ÿ vnderstãd yat he hes will to do it? becaus he hes maid him self our father. Quhow can ÿ ken that he hes powar to do it? becaus he is in heuin ane glorious God, makar & kepar of ye heuin & al creaturis vnder heuin. Now o christin mã & woman I exhort the to vnderstand weil thir first wordis of our Lordis orisoun, quhilk ar put lyk ane prologe afore the seuin petitiouns, declarand plainly yat na man can say yis orisoun trewly to the pleisure of god & his awin merite except he haue faith, hoip & cheritie. Wout faith na man can say trewly, O father God. without cheritie to our nychtbour na man can say trewly & meritoriously our father. And without hoip na man can say trewly, quhilk art in heuin, remitte our synnis.

Hovv god is in all placis and specially in heuin Math. 5. be manifestatioun of his gloze.

The plain sentẽce of yir wordis in forme of prayar.

O our father eternal god. quhilk hes maid vs & all creaturis, bot vs to thi awin lyknes, & all ye laik.

of

thi creaturis for vs, & gaue vs ouerance of al yat is in erd, watter & aire, & caulis the heuins, the sõne, the mone & the sterins to mak vs seruice, and hes geuin cõmand to thi angels to keip vs, bretly defendis vs fra all euil, & giffis vs all gud. Suppose we & our forfathers, as maist vnthãkful creaturis hes sauld our self be synne to the deuils tyrany, & yairfor be rycht aw to dreid ỹ as our terribil iuge & condemnar, nochtheles sen it is swa yat ỹ of thi excellent & infinite mercy, hes send thi sõne to deliuer vs fra the deuils tyrãny, dede & hel: and be him hes word, faith & baptyme hes gottin vs agane & mard vs thi sõnis be adoptioun, & be him also hes biddin vs call the father. Wee beseik the yairfor, O mercifull father, eternal god, be thi natural sonne Iesus Christ, geue to vs thi haly spreit, to beir witnes to our spreit yat we ar thi sõnis be adoptioun, be quhõ also we may cal ỹ father wt blythnes, & lippin surely on thi fatherly & mercyfull prouidence & help in all trubil. Geue vs grace O eternal father ỹ we haue cuirmair brotherly luke, & knaw vs bettaris for bre thir & sisters to help ane ane vthir, & to pray ane for ane vthir to the our eternal father. Tak fra vs all discorde & singular luke of our self, & our awin profite, yat we may say betrayly. O our father eternal god, quhilk is in heuin, nocht inclusit in heuin, bot is in all placis be substance, presence & powar, & be faith & grace dwellis in all iust men & weimen, & in ỹ heuin empyre schalwis yi eternal glore, ioy and blys. Geue vs grace O father eternal to haue suir hoip to cum to that glore, & to be dwellars in heuin with the cuirmair. Amen.

The

The first petitioun of our Lordis oraisoun.

The iiii. Cheptour.

SAnctificetur nomen tuum. Hallowit be tht name. This is the first petitioun of our Lordis prayer, quhairin we ask at God our eternal father, ꝑ he may be knawin, honourit and seruit be vs and all the pepil of the warld.

Quhat is the name of god.

Here is twa thingis to be declarit, quhat is the name of God, and how suld it be sanctifyit. The name of God in halye scripture, betakins nocht this worde God writtin or pronouncit, bot it signifeit God him self, quhilk is namit be vs, and also his almychty powar, wisdome, gudnes rychteousnes, mercy, eternitie & diuine maiestie.

How the name of god suld be sanctifyit

And the name of god to be sanctifyit or hallowit is in this place as mekil to say as ꝑ god him self mycht be knawin, louit, honourit, glorifyit, magnifyit and trewly seruit with hart, word, & deid, be vs & al vthir men & wemen in the warld. And yat ye may the bettir vnderstand quhow ꝑ name of god suld be kennit and honourit, Ze sall note quhow the name of God be mony men & wemen is miskennit and dishonourit. And to declair ye same ꝑ scripture vsis ane maner of speich, sayād that the name of god is fylit be mony men, nocht sa yat ye name of god, quhilk is euirmair haly & glorious in it self, & ꝑ only cause of our halynes may be filit in deid, bot ꝑ mony euil geuin men & wemen, als mekil as lyis in paine, takis fra him (be thair euil lyfe) his glore, and giffis it to his creaturis, As he sais be hts Prophet Ezechiel:

How the name of god is filit be thre sortis of men.

Now

Non propter vos ego facīã dom⁹ Israel, sed propter nomen sctm̄ meū quod polluistis in gētibus, ad quas intrastis. O house of Israel, sais almychty God, I will nocht saif zow for zour awin saik, bot for my halye name, quhilk ze haue fylit amang the Gētillis, to quhom ze haue enterit. Sa eftir yis maner ye name of god is fylit and dishonourit, first amang the Gentillis quhilk in auld tyme kennand him be his creaturis to be a god of eternal, powar and mateistie, wald nocht thank him, serue & glorifie him as God, bot vanisit away in thair ymaginatiouns, gaue the honour and glore of God, to ȳ creaturis, worschipping men and ymagis of men, of fowlis, beistis & serpētis as goddis, and sa doing thai fylit & dishonourit the name of god. Secundly, the Iewis to yis day fylis and dishonouris als mekil as lyis in yame, the glorious name of our salutour Christ because nocht only thai ressaue nocht his faith, bot thai blaspheme his name in thair synagogis to thair damnatioun. ☞ Thridly, euil christin men & wemen twa maner of wais dishonouris the name of god. First be wanting of trew faith and hoip in God, puttis mair confidence & traist in thair awin powar, in thair frendis help, and sumtyme lippinis mair in ye deuil be socery and witchecraft, than yai lippin in the name of god. Secundly, quhen we haue ressauit the euangil of Christ amang vs and ar callit christin men, zit our lyfe is plain contrair to ȳ euangil of Christ, in sa mekil, yat throw euil lyfe ȳ name of Christ

Ezechi. 36

Gentillis.

Roma. 1.

Ievvis.

Euil christin men & vvemen.

is euil spokin of amang ye Jewis & Gētilis, as
Rom. 2. S. Paule sais to the Romanis: Nomen dei p vos blasphematur inter gentes. The name of God be zow is blasphemit amang ye gentils. The comon pepil vsis to esteme ane lord be his seruāds quhen yai see honest seruands, yai say yair lord is honest. And quhen yai see vnhonest seruands yai say yat the lord of yai seruands is nocht honest. Lykwise, because yat the infidels, turkis and Jewis seis the euil lyke & vicious conuersatioun of christin men, thai blaspheme the halye name of our saluiour & redemar Jesus Christ.

☞ Nowheir the sentence of this first petitioun to be said in forme of prayar to God.

O God almychty our eternal father, geue vs grace yat thi name quhilk is haly, louit, & blissit in it self euirmair, & also be Angellis in heinn, mocht be knawin, thankit and lout, amang vs to quhom ȳ hes geuin thi name to knaw & to be callit thi sonnis, & eftir thi sonnis name christin men, grant vs yat our myndis, our wordis and workis, our techyngis & lyke be conforme to thi godly wil, exprimit & schawin to vs in thi sōnis euangil, yat men seand our gud conuersatioun may loue thi name, yat worknis all gud in vs.

O father geue yi grace to Turkis, Sarracenis Pagānis & Jewis, quhilk miskennis thi name and giffis thi godly name to creaturis, and blasphemis thi sonnis blud, to laik thair errour, yair idolatrie and superstitioun, and to ken the forane verray eternal God, and quhom thow hes

send

send Jesu Christ. Grant gud father yat euil christin men, quhilk dishonouris thi sõnis name be vicious lyfe, may be reformit in mynd, word & deid, and leid yair lyfe efftir his teching to ỹ gloze of yi name. Am

☞ The secund petitioun.

The fift Cheptour.

ADueniat regnum tuum. Let thi kingdom cum to. Behald O christin man, quhow ordourly the secund petitioun followis the first. Lyke gud barnis in the first petitioun we ask at God our eternal father, yat his glorious name may be kend in all the warld, lout and glorifyit be vs & all vthir men and wemen, Turkis, Jewis, and Christinit. Now in the secund petitioun we ask at god our heuinly father, to bring vs to his kingdome, cuirmair to be with him participant of his eternal & glorious heretage with Christ Jesu our sauiour. And for declaratioun of this petitioun, ze sall vnderstand that thair is the kingdome of the deuil, & also the kingdome of God. And as for warldly kingdomes, gife that be weil gydit be ordour of iustice, thai pertene to the kingdome of god, as sanct Paule declaris to the Romanis. And gif thai be misordourit throw wanting of iustice and vsing of tyrãny, yai pertene to the kingdome of the deuil. Quhat is the kingdome of the deuil, bot empyre and owrance quhilk the deuil hes in the hartis of vicious men & wemen, yat according to his will & command trasgressis the cõmand of god, & makis yame selfe seruands to fyn

Of warldly kingdomis. Roma. 13.

Of ye kingdome of the deuil.

willingly

willingly cõsenting to his tentatiouns, drawin to his seruice & haldin thairin be concupiscence of the flesche, the concupiscence of the ee, and be pryde of lyfe. Of the deuillis kingdome speikis
Ephe. 2. sanct Paule to the Ephesianis, sayand: Vos conuiuificauit, cũ esletis mortui delictis et peccatis vestris, in quibus aliquãdo ambulastis, secundũ seculũ mundi huius, secundum principem potestatis aëris huius spiritus, qui nunc operatur in filios diffidẽ tiæ.
God (sais sanct Paule) hes quickinit zow, quhen
How the deuil is ye prince of the vvarld
ze wer dede throw trespas and synnis, quhairin in tyme bygane, ze zeid according to the course of this warld, eftir ỹ pryce pat rewlis in pis aer quhilk is ane spreit that now worknis in the childer of vnbeleif. This is the deuil quhom our
Ioan. 12. saluiour callis the prince of this warld, that is to say, of all euil geuin pepil of the warld. And
Iob. 41. pat haly man Job callis him ỹ king of all proud men. Now let vs speik of the kingdom of god,
The kingdome of God in grace and sychteousnes.
quhilk for zour instruction may be diuidit in ii. kingdomes, the ane is the kingdome of grace in this warld, the vthir is the kingdome of gloze in the warld to cum. Gyf ze wald knaw quhat is the kingdome of grace, sanct Paule descriuis it
Roma. 14 plainely, sayand thus: Regnum dei est iustitia, et pax et gaudium in spiritu sancto. The kingdome of God is rychteousnes, paice and toye in the haly spreit. For quhen a christin man is iustifyit be ane leiftand faith, he leiftis in paice with God, & hes gret rest and tranquilitie in his conscience, he hes gret toy and blythnes, quhilk the halye

spreit

ſpreit workis in his hart, quhen he remembris that God almychty be Chriſt Jeſu hes deliuerit him fra the tyranny of the deuil, the warld and the fleſche. And as ſanct Paule ſais: Qui eripuit nos de poteſtate tenebrarum, et tranſtulit in regnũ filii dilectionis ſuę. He hes deliuerit vs fra the powar of myrknes, and hes tranſlatit & brocht vs into the kingdome of his luffit ſonne, ſa that we may now ſay to our ſaluiour: Feciſti nos deo noſtro regnũ. Thow hes maid vs ane kingdome to our God. For doutles ſa lang as we remaine in grace, god regnis in to vs as in to ane ſpirituall kingdome, and we as his faithfull pepil obeyis his cõmandis. Colloſ. 1. Apoca. 5.

The ſecund kingdome of god is the eternal gloire and euirlaſting lyfe, quhairof our ſaluiour in his ſecund cõming quhilk ſal be apon dumis day, ſall geue enterance and poſſeſſioun perpetually, quhen he ſall ſay: Venite benedicti patris mei, percipite regnum quod vobis paratum eſt ab origine mundi. Cum ze bliſſit ſeruandis of my father, poſſeſſe the kingdome, quhilk is ordanit for zow afoire the begynning of the warld. Math. 25. The kingdome of God in glore and lyfe eternal.

☞ The ſentence of this petitioun in forme of prayer to be ſaid to God.

O heuinly and maiſt mercifull father we beſeik the that all vnfaithfull nationis, Turkis, Paganis and Jewis, quhilk throw infidelite ar ſubieckit to ỹ kingdome of ỹ deuil, may reſſaue and keip the euangil of thi ſonne Jeſus Chriſt, and be ane leiffand faith entir and byde in thi ſpiritual

ſpiritual kingdom of grace, maid with vs thi ſõnis, iuſtifyit, & fellowis in participatioun of thi eternal heretage. Grant alſo O merciful father, yat al men and wemen, quhilk erris agane ỹ trew lauth of haly kirk, & yairby is ſubieckit to ỹ kingdom of ỹ deuil, yat yai may laik yair dãnabil & condemnit hereſeis, and returne agane to ye trew catholik faith. Grant alſo that all temporal kingis & maiſtratis of chriſtindome, quhilk throw yair tyranny oppreſſis and puttis downe thi kirk & deſtroyis ỹ pepil be vniuſt warris, & all vthir kingis, quhom the deuil haldis in his kingdome be pryde, couetouſnes, & ſenſual luſt and pleſure, that yai may laik yair tyranny and vthir vicis, & be trew miniſteris of iuſtice vnder the king of all kingis & lord of all lordis, and ſa to pertene to thi ſpiritual kingdome of grace. Grant alſo yat thi kingdome of grace may cum to vs daily mair & mair, be trew ſchawin of thi godly will & thi ſonnis euangil and rychteouſnes of faith. Geue vs grace to perſeuer in thi louing, charitie, & chriſtin lyfe, yat thi ſonnis kingdome may ſpreid & flouriſche outr all the warld be rycht faith and chriſtin workis quhil ſathan & al thi ſonnis fais be ſubieckit vnder his fett. Grant O merciful father, yat thow may ſa rigne in our hartis be grace, yat on the lattir day we may ſtand on thi rycht hand in the numbre of yame, quhõ yat day ỹ ſal cal to ye, & geue to vs enterãce & poſſeſſioun of thi glorious kingdome of heuin, yair to rigne with the, quhilk is thre perſonis & ane eternal god, in company and fellowſchip of thi haly angellis, in ioy and blis withoutin end. Amen.

The

¶ The thrid petitioun.

The vi. Cheptour.

Fiat voluntas tua ſicut in cœlo et in terra. Thi will be fulfillit in erd as it is in heuin. Eftir pat in the ſecund petitioun we aſk at God our etecnal father, pat his kingdome of grace may cum to vs in this warld, & finally pat we may cum to his eternal kingdome in heuin. Be rycht ordour followis the thrid petitioun, quhairin we aſk of god our eternal father, that his will be fulfillit be keping of his cõmandis. As a man that is far fra ane cietie & deſyris to be in it, he man entir in & gang in the hie gait pat leidis to pat cietie, ſa it is of vs al, we ar all far fra heuin & wald fane be pair. Quhat man we do, bot entir & gang in ỹ hie gait pat leidis to heuin, quhilk is to do & fulfil the will of god according as our ſaluiour ſais: Non omnis qui dicit mihi dñe, domine, intrabit in regnum celorũ, ſed qui facit voluntatem patris mei qui in cœlis eſt, ipſe intrabit in regnum cœlorũ. Nocht ilk mã pat ſais to me lord, lord, ſal entir into the kingdome of heuin, bot he pat dois the wil of my father pat is in heuin, he ſal entir in to the kingdome of heuin. And agane he ſais: Si vis ad vitam ingredi, ſerua mandata. Gyf thow will entir in to the lyfe, keip the cõmandis. Thairfor be rycht ordour of this thrid petitioun, we aſk at God that in vs and be vs, his godly will be fulfillit be keping of his cõmandis, quhairby we may cum to the kingdome of heuin.

The hie vvaie to heuin is to fulfill the vvil of god ſchavvin tovs in his cõmandis

Math. 7.

Math. xi.

For the plaine vnderſtãding of yis petitioun, ze

ſall

sall note, yat the will of God towart vs is to be consiclerit in tiva pointis, and we ask at God, that that may be fulfillit. First his will is yat all faithfull & trew seruādis to Jesus Chryst sal cum to the kingdome of heuin, accoyding as our saluiour sais: Hec est volūtas patris mei, qui misit me, vt oīs qui videt filium, et credit in eum habeat vitā eternam. This is the will of my father quhilk send me, yat all man that seis the sonne be faithful contemplatioun, and trowis in him with ane faith that wozkis be lufe, he may haue the lyfe eternal. This will of god is completit and fulfillit ellis in ye angellis and sanctis in heuin, quhilk leiffis in ỹ gloze of God, haikand his cleir sycht and eternal fruittoun. Thairfoz we ask at God, that as his will is cōpletit and fulfillit ellis in yame yat ar blissit in heuin, sa it moucht be fulfillit allso in vs that ar dwelland apon the erd.

Ioan. 6.

Secundly, the will of God is, that we keip his commandis, as S. Paule declaris, sayand: Renouamini in nouitate sensus vestri, vt probetis quæ sit voluntas dei bona et beneplacens et perfecta. Be ze chaungit throw ỹ renewing of zour mynd, yat ze may pzefe quhat is yat gud, that plesand, and perfite will of God. Trewly the will of god is gud, because he commandis na thing bot it is pzofitabil to the keiparis, his will is plesand, because his commandis ar plesant to all men and wemen yat luffis him, his will is allso perfite, because yat all our perfectioun standis in keiping of his cōmandis. This will is fulfillit be all gud men and wemen, iustifyit be leiffand faith in Chryst Jesu, in quhom is the trew

Roma. 12.

It is the vvil of god yat all mā keip his cōmandis

trew luke of god zettit in thair hartis be the haly spreit. And the same will and cõmand is nocht fulfillit in synnaris that leiffis in dedly synne. Now in the scripture iust men ar compatit to ye heuin, & synnaris to the eird. Quhairfor we ask at God in this petitioun that his will and commandis may be fulfillit in synnaris as it is fulfillit in iust men.

¶ The sentence of this petitioun to be said in forme of prayar to God is this.

O merciful father and mychty king, quhais will the angellis of heuin fulfillis all tyme willingly, luffingly and perfitly, to quhais will na creature can resist, we knaw pat our hart is ouir euil in deid, or ellis inclinit to euil at all tymes, to fulfill the awin lust, to despyte owrance, vengeance, the awin profite and pleasure, without feir and dredour of the, & plainly do all thingis contrary thi word and godly will. The deuil labouris alwyy to gar vs breik thi commandis, to mistraist the, blaspheme the, thi sonnis name & blud, and traist in him, his kingdome, pryde, superstitioun, ypocrisie and ydolatry. He ralis ye warld, that is to say, euil men to dispise, hait, persew and troubil all thi seruandis, willing to obserue and keip thi cõmandis. Quhairfor we beseik ỹ, O merciful father, let vs nocht follow our awin will or be dissauit with the deuil, bot geue vs will and luke of thi law, to be gud be yi spreit, to fulfill thi godly will in prosperitie and aduersitie, to take pacientlie for the gloire of thi

name

name, al troubil in geir or body, ze painful dede, rarar than we wilfully breik thi cõmand. Grant vs pat we may with the angels of heuin be obedient to thi will, perfitely, luffingly & cõstantly, geue thi grace to synnaris, that that may fulfill thi wil, as gud men dois. Gyde vs al in body & saule, to be euirmair obedient to thi godly will, and thank the of all, quhat euir thow will haue done wt vs, sa pat finally we may obtene thi lyfe eternal, quhilk thi wil is to be geuin to al ỹ trew seruandis of thi sonne Jesus Christ. Amen.

The fourt petitionn.

The vii. Cheptour.

VVe suld ask at god our daily fude baith for body and saule.

Danem nrm quotidianũ da nobis hodie. Geue vs yis day our daily breid. In the thre first petitions, we ask at god our eternal father, all that spirituall thingis, quhilk belangis to the perfite & eternal blis of heuin, quhilk suppose pat ar begonne in this lyfe, zit pat ar alanerly completit & fulfillit in the kingdome of heuin, quhair the name of God is perfitly sanctifyit and hallowit, that is, kend perfitely to be haly, louit, honourit, & glorifyit, quhair the kingdom of gloze promissit be Christ is perfitely geuin to the angels & sanctis of heuin, quhair the will of God is perfitely cõpletit and fulfillit. Bot because that we ar all (that dwellis in yis kirk militant) carnal in sum parte, and bertai fragil and mortal creaturis, we

we haue gret neid to be sustenit wt the fude baith of body & saule. Quhilk sustentatioun we ask at God in yis fourt petitioun, sayand: Panem nostrum quotidianū da nobis hodie. O eternal father, geue vs this day our daily breid. And in thir wordis our saluiour techis vs to keip vs fra four gret synnis, quhilk worldly men & wemen vsis to haue in getting of thair corporal sustentatioun. First we suld nocht desire our costly, delicait and precious meat, drink and claith, bot we suld be cōtent with sufficient and necessare sustentatioun according to our estait, degree and vocatioun, according as sanct Paule cōsalis sayand: Habentes alimenta & quibus tegamur his contenti simus. Haiff and fude and cleithing, let vs pat wt yis be content. And pat we ask in yis word breid, quhairby is signifyit all thingis pat belangis to the necessare sustentatioun of this corporal lyfe.

VVe may lauchfully desire of God our necessarie sustentatioun. 1. Timo. 6

Secundly, we suld nocht desire our corporal sustentatioun to be gottin be wrangus wayis, as be falset, theft, spoilze, or ony iniureis dons to our nychtbour, bot we suld wynne our leuing with our awin iust and honest labouris, with lawtye, veritie, and luke kepit to our nychtbour. And this we ask at God in this word nostrum, sayand: our breid, nocht vthir mennis breid, nocht vthir mennis geir, bot to leif of our awin geir iustly gottin.

Thridly we suld nocht haue ony superfluous desyre, thocht or care of our tēporal leuing for ye tyme to cum, bot to be content wt sic thingis that God sendis to vs at the present tyme. And that we ask of god in this word, quotidianum, and in yis word

hodie

Hodie, sayand: gife vs this day our daily bread. Fourtly, we suld nocht think yat our meit, drink claith with vthir warldly geir, is wynne and gottin allanerly with our awin industri, ingyne and labouris, bot we suld trow fermely that all is geuin to vs be the liberal hand of god, quhilk feidis man and beist & euery creature. And this faith we ar techit to haue in yis word: Da. sayand to god our eternal father: Geue thow to vs our daily sustentatioun. The secund fude quhilk we suld ask dayly at God is spiritual, for the sustentatioun of our saule in a spiritual lyfe. And thair is twa sortis of this spiritual fude. The ane is the blissit sacrament of the Altare, quhilk is daily consecrate in the kirk of God, quhairin is really the verrai body & blud of our saluiour Jesu Christ. Thairfor we suld ask it at god, yat daily we may ressaue his precious body be ane trew and leiffand faith, for the spiritual fude of our saulis. And quhen we sal ressaue yat blissit sacrament, yat we nocht ressaue it vnworthily to our damnatioun, bot worthily to our saluatioun. The secund spiritual fude is the word of God, according as our saluiour sais: Non in solo pane viuit homo, sed in omni verbo quod procedit de ore dei Nocht only with corporal fude the lyfe of man is sustenit, bot with all wordis that procedis fra the mouth of God.

Suppose we labor for our leuing, zit we suld trow that it is giffin to vs be ye liberal hand of god.

The fude of our saul is the sacrament of the altare and also the vvord of God quhilk vve suld ask at God.

Math. 4.

¶ Than say to God this petitioun in forme of prayar efter this maner.

O mercifull father almychty God, suppose thow

thow knawis quhat we mister or euir we oppin our mouth to ask the, and forbad vs to be careful for meit and claith, sayand that all necessare thingis sall be geuin to vs, sa yat we seik first ȳ kingdome of God, and the rychteousnes of it, nochtheles, eftir thi awin bidding we dare ask now our daily breid, quhilk is necessare to our corporal sustentatioun. Beseikand the also to feid our saulis with the cleyne word that cūmis furth of thi mouth, the trew word of god. Geue vs the breid yat cūmis furth of heuin and giffis lyfe to the warld. Geue vs the wattir of lyfe, the vnderstāding of ye law be thi spreit, of ȳ quhilk quha drinkis sall neuir be thristye. Geue vs the bodye of our salutour Christ, the rycht fude of our saule, to strenth our spreit aganis the feind, that we see neuir eternal dede, bot pas with our salutour Jesꝰ (according to his promis) fra dede to lyfe. Amen.

Math. 6.

Ioan. 6.

Ioan. 4.

☞ The fift petitioun.

The viii. Cheptour.

ET dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgeue vs our dettis, euin as we forgeue to our dettouris. This word dettis in this petitioun is takin for synnis, as it is manifest be the euāgelist sanct Luke reherſand the same petitioun thus: Et dimitte

Be our dettis is signifyit our synnis Luce. xi.

nobis debita nostra, siquidem et ipsi dimittimus omni debenti nobis. And forgeue vs our synnis, gif we also forgeue all that ar dettouris to vs. And quhi ar synnis comparit to dettis? As a mã quhilk is oblist to paye ony dette to his nychtbour, be ordour of iustice he suld payett, sa a synnar bund with the band of syn, be ordour of gods iustice, is oblist to thole paine for his syn. Thairfor our salutour in this petitioun cõmandis vs nocht to forgeue alwais to our nychtbor his temporal dettis, for yat war agane ꝑ ordour of iustice, necessare to be kepit for ꝑ cõmon weil, quhilk ordour of iustice is nocht takin away be the euangel, bot earar ratifyit and confirmit manifestly. Now in thir thre last petitiouns, we ask at God our heuinly father, to deliuir vs fra all euil, eternal, spirituall and temporal. And in the wordis of this petitioun we haue twa lessonis geuin to vs be our salutour Christ. First we suld leir alwais to be lowly and meik in our hartis, considerand yat we ar al synnaris in the
1. Ioan. 1. sycht of god. For as sanct Jhone sais: Gyf we say that we haue na synne we begyle our self, & thair is na verite in vs. Quhairto aggreis Sã
Prou. 20. lomon in his Proverbis: Quis potest dicere, mũdum est cor meum, et purus sum a peccato? Quha may say (sais he) my hart is faire, & I am cleine
Eccles. 7 fra synne? And agane he sais: Non est homo ī terra qui nõ peccet. Thair is na man bot he synnis. Also
Prou. 24. in ane vthir place: Septies in die cadet iustus, et resurget. Ane iust man sal fall seuin tymes in a day &

tyse

tyne agane. And suppose we may be ȳ grace of god abstene fra al mortal and dedly synne, according as sanct Paule techis to the Romans, sayand: Nihil damnationis est iis qui sunt in Christo Iesu, qui non secundum carnem ambulant. Thair is na damnatio to ȳme yat ar in Christ Iesu, quhilk gangis nocht eftir the flesche. Zit sa lang as we leif in this p̄sēt warld, we ar sa fragil & brukil, be resone of carnal cōcupiscence, remanand in our corrupit nature, yat we can nocht abstene fra all & syndry venial synnis, sa that we haue gret neid to say with ȳ haly prophet and king Dauid in the Psalme: Non intres in iudicium cum seruo tuo domine, quia non iustificabitur in conspectu tuo oīs viuens. O Lord (sais he) entir nocht in to iugement wt thi seruand, for all mā leifkand sal nocht be iustifyit in thi sicht, vnles he haue thi special grace. Thus be consideratioun of our awin infirmite and fragilite to synne, we suld meik our self in the sycht of God, kennand that as sanct Petir and sanct James sais: Deus superbis resistit, humilibus autē dat gratiā. God wil resist the proud man, & geue his grace to the meik. We suld thairfor with ane humil and lawly hart ask at God oure eternal father remissioun of all our synnis, and als of all paynis, quhilk iustly we deserue to haue for our synnis, sayand: Dimitte nobis debita nra. Forgeue vs our dettis, that is to say, our synnis.

Rom. 8.

Psal. 142.

1. Petri. 5. Iaco. 4.

Secundly we suld leir in this petitioun, that the forgifking of vthir mens offensis done to vs, is ane cause & meane, to obtene remissioun of our synnis, according to the wordis of our saluiour Christ:

Luce.6. Dimittite et dimittemini. Forgeue and ze ſall be
Math.6. forgeuin: Si enim dimiſeritis hominibus peccata eorum, dimittet et vobis pater veſter cœleſtis peccata veſtra, Si autem nõ dimiſeritis hominibus, nec pater veſter dimittet vobis peccata veſtra. And ze forgeue to men thair offenſis and ſynnis, than ſal zour heuinly father forgeue to zow zour offẽſis and ſynnis. And gif ze forgeue thame nocht thair treſpas, na mair ſall zour father forgeue to zow zour treſpaſſis. Gyf we keip this conditioun or pactioun giffin of God with our hart, forgiffand to our nychtbour all his offenſis and faltis, then God will forgeue vs. ☞Than ſay to god thi heuinly father on this maner.

O heuinly and mercifull father we conſiddering our awin infirmitie, fragilitie and inclinatioun to ſynne, quhairby we fall in ſynne daily, we beſeik the to forgeue vs al our ſynnis and al paynes that we haue deſeruit for our ſynnis. Geue ſtrenth to our ſpreit that we may fermely trow, that thow, O heuinly father, hes forgiffin to vs all our ſynnis freely, for thi ſonnis blude. And that the takin, quhilk thi ſonne hes geuin to vs of free forgeuenes, may comfort our inwardis, geue vs grace to outreum our awin wicket and reuengeabil hart, to forgeue our ennemyis with our hart, lufe yame, pray for yame, do gud to yame, yat ſa doand we may obtene at thi mercifull hand forgeuenes of all our ſynnis, for the merittis of thi ſonne our ſaluiour Jeſus Chriſt.

Amen.

The

☞ The sext petitioun.

The ix. Cheptour.



T ne nos inducas in tentationem. Leid vs nocht into temptation. As in the fift petitioun we ask at god our eternal father remissioun of all our synnis bygane, sa in this sext petitioun we ask at him his grace, quhairby we may be keipit fra falling in synne, in tyme to cum. And for ye trew intelligence of this petitioun, twa thingis ar to be notit, first quhat is temptatioun, secundly quhat is it to be led in to tẽptatioun. For ye first ze sal vnderstand pat in haly scripture, pis word tempe, is als mekil to say, as to tak experience or preif of ony thing. And sa is pair ane tẽptatioun quhairby ane man tempis god, quhilk is alway synne. And quha tempis Gode Trewly pai pat but ony necessite seikis expertence of the special prouidẽce & powar of god to help thame, quhen that may be helpit vthirwais lauchfully, be the meanis of man other of thame self or of vtheris. And sa to tempe God is forbiddin, quhen it is said: Non tentabis dominum deum tuum. Thow sall nocht tempe thi Lord God. Quhilk wordis our salutour allegit aganis the deuil, quhen the deuil tempit him apon the pynnacle of ȳ tempil, and bad him fall doune or cast him self doune, sayand that thairby he could get na skaith, because that God had commandit his Angels to

Quhat is tentation.

Thair is temtation quhairby man tẽpis god, and that is alwayis euil. Deut. 6. Math. 4.

wait apon our saluiour & kelp him fra al skaith. Bot our saluiour wald nocht do his wicket cõsale, because he mycht cum doune vthirways, than to fal doune and sa tempe god. Sa christin pepil in all our besynes, dangeris & perrellis, we suld do our deuoir and diligence, to help our self be that wit & strenth pat God hes geuin vs, and quhen our wit & powar can nocht help vs, cõmit our cause to the proutdence of god & wait apon his help. Secundly, thair is temptation, quhairby god almychty tẽpis man, quhilk is alwais gud & profitabil to man. And quha ar that quhom god tempis: verily pai, to quhõ God sendis ony kind of troubil and aduersitie, nocht for thair subuersioun or destructioun, bot for thair probatioun & manifestatioun, that be patience & constant obedience, pai may be kend, baith to yame self & to vtheris in the warld, pat pai ar faithful seruãdis to God, sa was Abrahã Job & Tobias, with mony vthir, tempit of god and knawin to be Gods seruandis. For as the wisman sais: Vasa figuli probat fornax, homines autem iustos tentatio tribulationis. As the fyre preifis and schawis the laymevessellis maid be ane pottar, sa temptatioun of troubil preifis & schawis iust men. For quha in tyme of troubil, bydis stedfastly in patience and trew luke of god and pair nychtbour, pai ar preifit & schawin to be gods seruandis. Thridly, thair is temptatioun quhairby the deuil, the flesch, & the warld tempis man and woman, quhilk is alwayis inductioun

That is temtation quhairby god tẽpis man, and that is alwais gud.

Eccle. 27.

ductioun, steiring and prouocatioun to vice & syn. The deuil tempis mã to elatioun, pryde, presumptioun, yre, wraith, infidelite, hereſye, desperatioun & sicly3, gangand about lyke ane rampand Lyon seikand quhom he may deuoire or swallye, be consent giffing to his tẽptatiouns. The flesche also tẽpis a man to ydilnes, sweirnes, gluttonye and lycherye, and sicly3 synnis of the body. The warld, that is to say, the euil giff in pepil of the warld, tempis a man to coueteousnes and sa furth. The deuil is sa stark yat na powar apon erd may be compairit to him, the flesche is sa familiar with vs yat it is part of our nature, quhilk of necessite we mon nurische and feid, & it is ane ald prouerbe: Thair is na thing war than is a familiar ennymy. Ye warld cõpassis vs round about, afore vs, and behind vs, & of ilk syde, giffis to vs euil counsale, baith in wordis & euil exempil, and troubillis vs with persecutioun to bring vs fra the seruice of God, to quhais temptatiouns gif we consent with ane deliuerit mynd & freewill, to breik the cõmand of god we synne dedely, and sa incurris our awin damnatioun, according as it is writtin: Anima, que peccauerit, ipsa morietur. The saule yat synnis, ỹ same sal dee, be tholing eternal payne. And as sanct Paule sais to the Romanis: Stipendia peccati mors. The waige of synne, is dede eternal. We suld thairfor remembir the gret powar, subtilte, craft and malice of the deuil, quhilk oftymes vsis the flesche and the warld, as his instrumentis of temptatioun agains vs, to dissaue vs, to

i. Petri. 5.

Ezechi. 18

Roma. 6

bring vs to synne & finally to the paynis of hell. On the vthir parte we suld remember our awin imperfectioun, infirmitie and weiknes, how of our awin powar and strenth we ar vnabil to resist him. We suld pairfor ask at god our eternal father, to geue vs his grace, quhairby we may keip vs fra consenting to thair temptatioums, for and we consent nocht, we resist yame, gif we resist thame, we ouircum yame, and gif we ouircum yame we sal be crownit with the crowne of gloir in the kingdome of heuin.

Quhat is it to be led in to tentatioun.

The secund word heir to be notit, is led in to temptatioun, quhilk signifyis to be ouircūmit be tēptatioun, & fal actually in to temptatioun. For to be tempit it is na synne, ze temptatioun man be had and tholit sumtyme, to mak vs ken our awin infirmite, and keip vs in meiknes and grace, and als to geue vs occasioun of spirituall battel, quhairin we fychtand lawfully as trew knychtis of Christ Jesu, may finally be crownit in heuin. Bot it is euil to be ouircūmit in temptatioun, yat is, to cōsent to the euil temptation, quhilk is alwais damnabil.

Now O christin man thow may pray this petitioun to God in this maner.

Sen swa it is O merciful father, that all our lyfe apon eird is anc continual battel, and that with sic ennemyis, yat we can nocht eschaip yair temptatioun, geue vs grace to refraine our hartis fra consenting to yair temptatioun: geue vs grace sa to nurische our flesch yat we nurisch nocht

nocht alswa the synfull lust and concupiscence of the fleiche. Geue vs grace sa to leik in cumpany of warldly peple, yat we be nocht drawin to euil be yair euil counsale and exempil or persecutioun Geue vs grace, strenth and powar sa be faith to resist the powar of ȳ deuil, yat we be nocht ourcūmit be his subtil prouocations. Laik vs nocht to our awin febilnes, nother geue him leik to exerce apon vs his crewelnes, bot geue vs spirituall strenth to stand stoutly agains him. Belt our loynzeis with verite, Put apon vs the brest plait of rychteousnes. Let the fete of our mynd (quhilk ar our affectiouns) be schod with the euangil of paice. Abone al thingis geue vs grace to tak hald of the bucklar of faith, quhairwith we may slokkin the fyry dartis of the wickit spreit. Put on our hede the helmonte of saluatioun. Let vs alwis beare in our hand ȳ sword of the spreit quhilk, is thi haly word, that with this spirituall harnes, armour and weapons, we may easely ourcum all our spirituall ennemyis. And finally obtene the croune of gloze, quhilk thow hes preparit and promissit to all thi seruandis. Amen. Ephe. 6.

☞ The seuint petitioun.

The x. Cheptour.

SEd libera nos a malo. Amen. Bot deliuir vs fra euil. Amen. Ze hard, O christin peple, quhow we ask at God our eternal father, remissioun

remissioun of our synnis bygane, and also that we may be his grace eschaip the dangear of all temptatioums, & sa fall nocht agane to dedely synne. Now last of all we ask at God our mercyfull father to deliuer vs fra euil. And this is ane general petitioun aganis all euil eternal, spirituual, & corporal or temporal, bot because yat we haue schawin to zow afore of synne, and the paynis eternal yat follows synne. Now we think it expedient to speik of tẽporal euil, quhilk is tribulatioun, afflictioun and aduersite of this warld. It is thau for to be notit, that almychty God deliueris his seruandis and barnis be adoptioun fra troubil and aduersite of yis present warld thre maner of wayis. First quhen he preseruis and kepis a man fra gret troubil and aduersite, doand lyk ane wyse medicinar, quhilk giffis nocht a sark medicyne to a waik man, bot conslderis the strenth of the seik man, and thairefter giffis to him ane medicyne. Sa almychty God sumtyme preseruis and kepis his waik seruandis fra gret troubil, because thair powar of spiritual resistence is bot litill. Sa it was said to ane certane bischop in the buke of the Apocalips: Ecce dedi corã te ostium apertum, quod nemo potest claudere, quia modicam habes virtutẽ Behald I haue geuin afore the ane oppin dure, quhilk na man can clois, because that thow hes bot smale strenth. Secundly, quhen God sendis to his seruandis gret troubil and aduersite, and with yat he giffis yame gret grace of patience throw spiritual consolatioun, quhilk that consaue be the haly spreit, in sa mekil yat yai ar blith of troubil & gloris

Hovv god deliueris his seruandis fra tẽporal trubil thre maner of vvayis.

Apoca. 3.

in

in ȳ same, according as S. Paul sais of him self & lic lyk as he was: Supra modū grauati sumus supra vir tutem nostrā. Abone mesure we ar troublit, abone our awin polwar. That is to say, nocht abil to resist yat troubil wᵗ our awin polwar. Nochtheles he sais agane in ane vthir place. Sed qui consolatur humiles cōsolatus est nos deus. Bot god quhilk cōforttis all meik & lawly men, hes geuin cōsolatioun to vs. Likwise the Prophet sais in ȳ Psalme: Secundum multitudinē dolorū meorū in corde meo cōsolationes tue lętificauerunt aīam meā According to ȳ dolour & troubil yat was in my hart, thi consolatiouns hes maid my saule blyth. Thirdly, quhen God sendis gret troubil, he prouidis sa, that the troubil enduris & lestis bot schort tyme, according as it is writtin: Post tempestatem tranquillū facis. O gud lord, eftir a storme, ȳ sendis faire weddir. Thus O christin pepil we suld nocht keir the troubils of this present warld, kēnand yat god will geue to his seruandis spirituall consolatioun in thame, & also mak thame schorte as he thinkis to vs expediem. And trewly all the afflictiouns & troubils of this warld, is berai schort gif yai be cōparit to ȳ gret blythnes and eternal ioy, quhilk salbe geuin to yaime ȳ tholis troubil paciently heir in yis warld for gods saik. Here quhat S. Paule sais: Id quod in presenti est momentaneū et leue tribulationis nře, supra modū in sublimitate, ęternū glorię pōdus operatur in nobis. The trouibil yat we thole in yis presēt tyme gif it be cōparit to ȳ warld to cū, it lestis bot a monēt of ane houre, & is lycht & easy throw the cōsolation of God. Attour it wirkis ane exceding & ane eternal wecht of gloire in vs. The

Tobi. 3.

1. Cor. 10.

2. Cor. 4.

☞ The prayer to be ſaid to God contenit in this petitioun.

O mychty and merciful father god eternal, quhilk correckis & chaſtice thame quhom thow lufis, and
Hebre. xii ſcurgis w̄ tempoꝛal aduerſitie all thai ſonnis, quh̄ thow reſſauis to thi fauoure, thow forgiffis thame
Tobi. iii. thair ſynnis in tyme of thair troubil. Thow will oft tymes wound thame and cuir yair woundis agane, thi hand ſtrikis thame & heilis thame agane. Geue
Iob. v. vs grace gud Lord, that we neglect nocht thi diſciplyne and fatherly correctioun, bot quhen it is thi godly will to ſend vs tempoꝛal aduerſite, we be ſeik the geue vs alſo ſpiritual conſolatioun and confoꝛt in thame, thꝛow hoip of the eternal ioy and gloꝛe to cum, And nocht according to our ſenſual will, bot according to thi godly will, deliuir vs fra all dangeaꝛs and perrellis of fyꝛe & wattir, of fyrflauchtis and thundir, of h̄ugar and derth, ſeditioun & battel of plepis and c̄umar, ſeiknes and peſtilence, pꝛiſone and baniſſing, vnpꝛouidit and ſuddane dede, and vthir aduerſiteis, calamiteis, & troubils of this pꝛeſent warld, ſa that be thame we be nocht ouirc̄umit in our mynd be vnpacience, murmure oꝛ ony vthir ſynne contrary to thi godly will. And quhen it pleiſis the to ſend ony of thame to vs foꝛ our pꝛobatioun and iuſt correctioun. geue vs alſo patience, confoꝛte and conſolatioun, that we may be in this warld ſa correckit and puniſſit with thi merciful hand, yat we may eſchaip the paynis eternal. Amen. Sa be it.

The

¶ The prefacē to the salutatioun of the Angel Gabriel.

AS ze haue hard ane breik expositioun of the prayer of our Lord, callit the Pater noster, sa we think it expedient for zour instructioun & spirituall edificatioun, to sette furth to zow ane plaine declaratioun of that heuinly salutatioun, quhilk the haly Angel Gabriel (send fra ȳ blissit Trinite) proponit reuerently to the glorious ladye ye virgine Marie, quhen he come to schaw to hir ȳ blissit incarnatioun of the sonne of god. And this we aucht to do for sindry conuenient causis. First to keip ȳ lawdabil custome of haly kirk, quhilk commonly vsis to say ye same salutatioun eftir and with the Pater noster. Attour our mother the haly kirk hes had ane vse sen ye Apostillis hitherto, to propone till all young scholaris & leirnaris of Christis religioun, certane principallis and general documentis, for yair necessarie instructioun in the doctrin of our saluiour Christ, amang the quhilk the same heuinly salutatioun was geuin to be leirnit and to be said with the Pater noster.

Secundly, because the same salutatioun suld be comptit ane of the special prayars yat a christin man and woman aucht to say, for suppose yair is nocht in it ony special petitioun expreimit

ȝit quhen it is ſaid diſtinctly, reuerentlȳ, & deuotelȳ it ſteris vp our myndis in the faith of the bleſſit incarnatioun of Chriſt, it meuis vs to contemplation and remembrance of the gret benefitis of God, and ſpecially that he hes geuin him ſelf to vs, it warnis vs to loik God & thank him for ȳ ſame bleſſit incarnatioun, it garris vs vnderſtand the excellent dignite of the virgine Marie, quhilk was choſin to be the mother of God, it cauſis vs to honour God in hir, & alſo hir in god, it meuis ȳ glorious virgine to mak interceſſioun to hir ſonne for vs, and finally God almychty ſeand our meiknes, our faith, our cõtemplatioun, our louing & thankis geuing, our interceſſioun to his mother, will haue mercy apon vs. And quhen this ſalutatioun is ſaid on this maner, it is ane of the four kindis of prayeris, quhilk ſanct Paulé techis to be ſaid in the kirk, writand to Timothe: Obſecro igitur primũ omnium fieri obſecrationes, orationes, poſtulationes, gratiarũ actiones pro omnibus hominibus. &c. I beſeik zow yairfor, firſt of all ȳ yair be maid in the kirk of God for all men, obſecrationis, oreſonis, petitioums, & gifting of thãkis. Obſecratioun is ſupplicatioun maid to god wᵗ the reherſing of ſum property of God or of ſum miſtery of our ſaluiour, as quhen we ſay, Lord for the gloze of thi name haue mercy on vs, for thi bleſſit incarnatioun, bittir paſſioun, mychty reſurrectioun, glorious aſcẽſioun & ſiclyk. Oreſone is eleuatioun of our myndis to God, cõtẽplation of his diuine maieſtie and remembrance of his benefitis. Petitioum is quhen we aſk at God ony thing to vs neceſſare. Geuing of thãkis, is to loik god, to thãk

1. Timo. 2

neceſſarie

him, maignifie and glorify him, with al our powar. Now, gif thow speir at me, may the salutatioun of Gabriel be callit a prayar? Ze trewly, it is a confessione and gifting of thankis, quhilk ar twa kindis of prayaris eftir sanct Paule. 1. Timo. 2.

The thrid cause quhy we will declare this salutatioun to zow & exhort zow to say it deuoitly, is to schaw our gratitude in doing of our dewtye to the birgine Marie. Thow seis be experience, yat quhē ane king or prince sendis be ane honest gentilman ony present of meit, or ony precious gift be ane of his awin seruandis, the gentilman yat ressauis this gift, will tak it blythly, reward yat seruand honestly, & baith for the luke of the king that send the gift, and for the luke of the preciousnes of the gift, he will geue honour & reuerence to the messingir yat beris the gift. Sa it is in this case, the king of heuin hes send to vs ane excellent present and precious gift, quhen he send his sonne to be incarnat for vs, the messingeir, quhilk hes deliuerit this gift to vs, is the glorious birgine Marie, quhilk now is in the gloir of heuin, and misteris nane of our rewardis. Quhat is than our dewtie, be quhilk we ar bund to schaw our gratitude, bot to loue the birgine Marie honour hir, thank hir, that scho hes brocht to vs sa precious a present & sa nobil a gift, quhilk we do, quhen we say to hir deuoitly & reuerently: Aue Maria, grā plena, dominus tecum, &c. Thairfor S. Augustine sais: We ar all dettouris to ỹ blissit birgin mirr eftir Christ to geue to hir thankis, because yat scho hes conseuit, borne and nurissit our salutour, and lyk a diligent mother had cure of him.

The

The fourt cause, is to fulfil the ordinatioun of God, quhilk is schawin to vs be the prophetie that the glorious virgine speikis in hir Cãticul, sayand: Ex hoc beatam me dicent omnes generationes.

Luce.i. Fra this tyme all generatiouns sall call me blissit. Quhow can this prophecye of the ordinatioun of God be fulfillit, bettir than quhen we say to hir deuotly, Aue Maria, &c? And suppose, Turkis, Iowis, heretikis, and fals christin men & wemen, will nocht loue the virgine Marie, and sa fulfill this prophecye, zit all trew faithfull and deuoit christin men & wemen will loif and honour hir, sayand with the Angel: Inuenisti gratiam apud deum. O glorious ladye thow hes found grace & fauour at God, and also Elizabeth the mother of sanct Johne the Baptist said: Beata que credidisti. Happy art yow O glorious virgine, quhilk hes geuin credit to the messinger of God. Sa O christin man I exhort the, leir to vnderstand trewly the same salutatioun, and to say it deuotly to the glorious virgine, beseikand almychty God, that quhair he hes giffin sa gret aboundance & fulnes of grace to hir, that he wald be hir intercessioun, geue to the a drope of grace, quhairby thow may be saiffit & cum finally to the kingdome of heuin.

The

☞ The salutatioun of the Angel Gabriel callit the Aue Maria.



Aill Marie ful of grace, our lord is with ye, blissit art pow amang wemen, and blissit is the fruit of thi wambe. The first word of this salutatioun is, Aue, als mekil to say in our mother toung as hail, be ioyful & blyth. And trewly this word may weill be said to the glorious virgin Marie, hail, be ioyful and blyth, because yat scho had & hes gret cause of ioy and blythnes. The first woman Eua had gret cause of displesour, sorrow and sadnes, for scho tynt the fauour & grace of god, he sayand to hir: Multiplicabo erumnas tuas. I sall multiplie thi sorrowis and displesouris. Scho was ouircūmit with the deuil, quhen scho consentit to his temptatioun, scho was ordanit ektir ȳ kal of Adam, to bring furth hir barnis wt dolour and paine, God sayand to hir: In dolore paries filios tuos. Thow sal beir thi barnis with dolour and paine, bot be the contrare maner, the glorious virgin had gret matir of ioy & blythnes, for scho fand gret grace & had gret fauour of God, the Angel sayand to hir: Inueniſti grām apud deum. Thow hes found grace and fauour with God. Secundly, scho ouircom the deuil be faith & obedīēce, quhen scho said: Ecce ancilla dñi, fiat mihi ſecundum verbum tuum. Behald the boundmaidin of our Lord, be it to me as thow

Gene. iii.

Gene. iii.

Luce. i.

Luce. i.

hes ſaid. Thridly ſcho buir hir ſonne Jeſus Chriſt with gret blythnes and ioy, for als mekil as ſcho buir him wᵗ ſic ane preiuclege of grace as was neuir geuin to woman, bot to hir allanerly. For in tyme of hir birth ſcho was baith mother and burgin, quhairfor the birdis of God ſyngis to hir louing: In prole mater, in partu virgo, gaude et letare virgo mater dñi. In thi ſon ȳ art ane mother, in thi birth thow art ane virgin, be ioyfull & blyth O virgin & mother of our lord God. Suthly this ſaluratioun is weil begune with this word, Aue, to ſignifie that the murning, ſorrow, ſadnes, & diſpleſour, quhilk is cūmin apon mankind be that vnhappy woman Eua, is turnit to pleſour, ioy and blythnes, be this glorious and happy virgin the mother of God.

Heir ȝe mai repeit ȝe vvordis vvrittin in the thrid artikil of the Crede in the expoſitioun of this vvord Maria.

Maria. The haly doctour Bede ſais, that this word, Maria, be interpretatioun is als mekil to ſay as ſtella maris, vel domina, the ſterne of the ſee, or ane lady, quhilk name agreis weil to the glorious virgin, for als mekil as ȳ til vs quhilk ar flowand and troublit in ȳ ſeis of yis preſent warld, ſcho hes borne the trew & maiſt excellent ſterne of lycht and lord of all this warld, be reaſone quhairof ſcho may weil be callit the ſterne of the ſee & glorious ladye.

Gratia plena. Full of grace. For the declaratioun of this word, it is to be notit, that the ſpecial grace of god worki is in ȳ ſaule of man twa effectis. It expellis & puttis away ſynne, & alſo it decoris the ſaule with mony vertewis. And trewly concerning baith thir effectis of grace, we may weil ſay

that

that the glorious virgin is full of grace. Of the
first speikis sanct Augustine on this maner: Except
the haly virgin Marie, gif al sanctis men & wemen
quhen thai leuit heir in this warld, had bein sperit
gif that had bein wout synne, yai wald all with ane
voice haue cryit, sayand thir wordis of sanct Johne:
Gif we say yat we haue na synne, we begyle our self
and yair is na verite in vs, except (I say) ȳ haly vir
gin, of quhom for the honour of our lord, quhen we
speik of synne, vtterly I will haue na mentioun.
For we knaw that to hir was geuin mair grace
to ouircum synne of ilk a part, because scho was
maid worthi to consaue and beir him, quhilk with-
out dout had neuir synne. In thir wordis quhilk
sanct Augustine sais, to ouircum syn, of ilk a part,
or of all partis, he testifyis plainly yat in ȳ glorious
virgin was neuir synne, venial nor mortal, sa that
we may weil say to hir, plena gratia, full of grace,
concerning the first effect of grace. The secund
effect of grace, quhilk was geuin to the glorious
virgin, is exponit be sanct Hierome in ane sermon
quhilk he makis apon the Assumptioun of the glo-
rious virgin, sayand thus: The virgin Mari may
weil be callit full of grace, for to the laif of sanctis,
grace was geuin be partis, bot to the virgin Mary
the hail fulnes of grace was geuin. And yat ȝe may
vnderstand mair plainly the perfectioun of vertew
geuin to the glorious virgin, ȝe sall note, that al-
mychty God hes geuin his grace to syndre halye
men, ilk ane of thame in syndre vertewis. For

Aug. libro de natura et gratia. cap. 36. 1. Ioan. 1.

in haly ſcripture, in Abel is cõmendit ſimplicitie, in Enok clennes & honeſtie, in Noe lang ſuffering or lãganimitie, In Abrahã faith & obediens, in Iſaac chaſtitie in mariage, in Iacob lang tholing of labor, in Joſeph, doing of gud for euil, in Moyſes is cõmendit gret humilite & meiknes. In Joſue, ſtark help in the help of god. In Job gret patience in aduerſite. In Dauid abſtening fra taking of vengeance. In Salomon, wisdome. In Prophetis is cõmendit gret ſtoutnes of mynd, quhilk pai had in repreuing of euil thingis. Sa ſyndre haly men, was excellent in ſyndre vertewis, bot doutles the gloreous virgin, becauſe ſcho was full of grace. ſcho excellit in all kind of vertew, in al gracis & giftis of ȳ haly ſpreit, becauſe ſcho had in hir wambe ye ſon of God, quhilk is ȳ well & perpetual ſpring of grace.

Dominus tecum. Our lord is with the, ze trewly in the virgin Marie our Lord was, nocht only be ſubſtance, powar & preſence, as he is in al creaturis, nor nocht only with his ſpecial grace, as he is in all haly men & women, bot he was allwa in hir be reſaiuing of our manly fleſche & nature, in hir his bodye was ioynit to his diuinitie, in hir bliſſit wambe he remanit the ſpace of nyne monethis. Sanct Barnard exponis this word ſayand: Dñs tecum. Our Lord is with the. Our Lord ȳ ſonne is with the, quhom thow cõſauis, our Lord the haly ſpreit is wt the, be quhais vertew & powar ȳ conſauis, our lord god ye father is wt the, quhilk hes begottin him, quhom ȳ cõſauis. Verai ſinglarly our lord is wt ȳ, quhilk be ane new lyfe of chaſtitie, hes lyftit vp the mynd fra ȳ

luſe

luke of bodily and warldly pleasoure, to the luke and pleasure of heuinly thingis, and be meanis of his blissit incarnatioun, hes chosin the as ane haly tempil to his godhed and diuine mateistie. Sa O christin pepil, ze may easely vnderstand pat our Lord God was with the virgin Marie, mair excellētly, than euir he was with ony puir creature.

Benedicta tu in mulieribus. Blissit art pow amang wemen. Ze trewly, the glorious virgine is blissit abone all wemen, and thairfor to be honourit, louit & magnifyit abone all wemen, for as mekil as pat all the maledictioun, quhilk come apon vs be Eua, is takin away be the benedictioun geuin to Marie. And quhat is the benedictioun of God, bot collatioun of his gracious giftis? and sen he hes geuin ma gratious giftis to the glorious virgin, than he hes geuin til all vthir wemen, giffis or sall geue, quha can deny bot that the blissit virgin, is blissit abone all other wemen that euir hes bene, is or sal be? For scho allanerly is nocht only ane perpetual virgin, bot also mother to ȳ natural son of God.

Et benedictus fructus ventris tui. And blissit is the fruit of thi wame. Thir ar ȳ wordis, quhilk pat haly woman Elizabeth spak to the glorious virgin. And thai expone the wordis pat gangis afore, as gif thow wald say, quhat is the cause that the halye virgin Marie is blissit abone all wemen? It is answerit thus, because that the fruit of hir wambe, quhilk is Jesus Christ the

ſonne of God, is bliſſit abone all vtheris in the warld. In auld tyme yair was ſyndry haly wemen yat bure barnis, quhilk eftir hend was haly men, bot nane of yame al was borne, or at the leiſt conſauit wout ſyn. The fruit of ỹ glorious virgin was allanerly bliſſit, eftir ſa excellent a maner, that nother he was borne nor conſauit in ſyn, bot alſo it was impoſſibil ỹ he mycht be cõſauit & borne in ſyn, becauſe he is baith God & man. He bliſſit the cõceptioun of his mother the virgin Marie, quhen he p̃ſeruit hir fra originall ſyn. He bliſſit the natiuitie of ỹ prophet Jeremy and S. Johne the Baptiſt, quhen he ſanctifyit yame baith in thair motheris wambe, afore that yai war borne in this warld. Sa lat vs cõclude beleifkand fermely, that bliſſit is the fruit of the wambe of the glorious virgin, our ſaluiour Jeſus Chriſt, to quhom with the father & the haly ſpreit, be honour & glore for euir and euir. Amen

Ane declaratioun ſchawand to quhem we ſuld pray, and for quhom.

Becauſe ze haue hard quhow ze ſuld prepare zour myndis afore zour prayar, now for zour gretar inſtructioun ze ſall haue twa queſtiouns declarit to zow. Firſt to quhom we ſuld pray: The ſecund, for quhom we ſuld pray: Anſwer to ỹ firſt queſtioun ſtandis in thre veritеis. The firſt is, we ſuld pray to almychty god, to geue vs his grace, his help or giftis till vs neceſſary & profitabil. For it is God only yat be

his

his awin propir powar & vertew, giffis grace & all gud to vs necessare, spiritual & eternal, according as S. Jaines sais: Omne datū optimum et omne donum perfectū, desursum est descendens a patre luminū. All gud giftis & all perfit giftis, is fra abone descendand & cuand fra ỹ father of lycht. And that he is the giffar of all tēporal guddis, the prophet in the Psalme testifyis sayand: Oculi oim in te sperāt dñe, et tu das escā illorū in tēpore oportuno, aperis tu manuū tuā et imples omne animal benedictione. Iaco. i. Psal. 144

The eyene of all creaturis, hopis in the gud Lord, and ỹ giftis yaime kude in tyme cōuenient, thow oppinnis thi hand & fulfillis all creaturis leifland, wt thi benesone & gracious giftis. To god yairfor allanerly we suld pray as giffar of all gudnes. The secund is this, we suld pray to gud men and wemen leifland heir in this warld, desirand thaime to pray for vs to God, yat be yair prayaris we may obtene the grace & help of god. Ane storie of yis we haue in the buke of Genesis, quhen almychty God had reprefit Abimelech the king of Geraris, for taking to him Abrahams wife, callit Sara. He said thus to Abimelech ỹ king: Nunc igitur redde vxorē viro suo, et orabit p te quia propheta est et viues. Gene. 20 Gelle agane yis wife to hir husband, & he sal pray for the, because he is a prophet, & sa ỹ sal leif & eschaipe ny punitioun. Quhen ỹ king had restorit agane Sara til Abrahā hir husbād, Abrahā maid his prayar to God, for the king and all his house, then God almychty helit Abimelechis wyfe and all hir wemen, quhilk be the punitioun of God, was maid barrat and vnabil to conseue and beir barnis.

Now ſen god almychty bad Abimalech require Abraham to pray for him, quhy ſuld nocht we lik wais deſire gud men & wemen to pray to god for vs? And ſiclik exempil we reid in the buke of Iob. 42. Job, yat his thre freindis diſputand lang tyme with him, and in yair diſputatioun yai offendit God, quhairfor God gef thame cõmand to gãg to Job & require him to pray for thame to God, that be Jobs prayar the ſame thre men mycht eſchaip the punitioun of God. Sa that did, Job prayit for thame and God was pleſit, ſa ſuld we require gud men & wemen to pray for vs. And Hebre. vl. ſen the Apoſtil ſanct Paule yat choſin veſchel of Roma. 15. God, requirit and deſirit the Epheſianis, Ro- Epht. 6. manis and the Hebrewis to pray for him, mekil mair ſuld we miſerabil ſynnaris, deſire vtheris to pray for vs. The thrid trew ſaying is this, gif we may lauchfully deſire thame that ar leifand here in this warld to praye for vs, mekil mair it followis yat we may pray the angellis & ſãctis of heuin to pray for vs, quhilk beand preſent with god in gloire, yai ar mair ardent & fer- uent in cheritie toward vs, than yai war quhen thai leiffit in this warld. And thairfor na man ſuld dout, bot yat ſãctis pray for our ſaluatioun, kennand perfitly yat yai can nocht be conſũmat Hebre. xi. and maid perfite in the gloire of baith body and ſaule, quhil we cum to thair cumpany & be glo- Hieroni. rifyit with thame in body and ſaule. Heir quhat contra. Vi- S. Jherome ſais of this matir writand aganis gilantium Vigilantius ane heretyk, quhais hereſye was

that

that the sanctis of heuin prayis nocht for vs. Thir ar the wordis of S. Jherome: Si Apostoli et Martyres, adhuc in corpore constituti, possunt orare pro ceteris, quando de se adhuc debent esse solliciti, quanto magis post victorias, coronas, et triumphos? Gyf the Apostillis and Martyris zit beand in this mortal bodye, mycht pray for vtheris, quhen pai suld be besy & diligent for pair awin help & saluatioun, quhow mekil mair may pai pray for vs now being in heuin, eftir pat pai haue victorie of all thair ennemyis, the croune of gloire, and triumphant ioy & blythnes? That ane man Moyses be his prayar obtenit fra God remissioun and forgifnes of sax hundreth thousand armit men. And S. Steuin the followar of his Lord & maister Jesus Christ, prayit for thaime pat persecutit him, and eftir hend pat pai come to the presence and cumpany of Christ in ỹ gloire of heuin, sall that be les abil to help vs w thair prayaris? The Apostil sanct Paul, quhen he was in ỹ schip in perrel of drowning, he maid his prayar to God, and obtenit the lyfe of twa hundreth seuinty and sax personis, quhilk was with him in the same schip. And quhen he is departit of this warld and come to the presence of Christ in heuin, was he stoppit fra all praying? And nocht abil to help thaime with his prayar, quhilk throw out all the warld be his preching of the euangil beleifit in Jesus Christ? As he mycht say plainely, the sanctis of heuin is mair abil to help now with thair prayaris, than thai war

Exod. 32.

Actu. 7.

Act. 27.

war, quhen yai leiffit in this present lyfe, because ȝ yai ar with God mair familiar & mair ardent in luke and cheritte, than thai culd be in this present warld. Sa na christin man suld dout bot yat the sanctis of heuin prayis for vs continually, & thairfor we suld desire at God our eternal father, to heir & grant the prayaris quhilk ye sanctis makis to his diuine mateistie for vs, yat we at all tymes may be defendit be the help of his godly protectioun. We beleif wt our hart, and cõfessis with our mouth, yat our saluiour Jesus Christ is only the mediatour of our redemptioun, for he only be ȳ meritis of his bittir passion, hes payit the pryce of our raunsome, and hes deliuerit vs fra synne, the deuil, and hel. Nochtheles, we suld beleif that the sanctis of heuin ar to vs mediatouris, nocht of our redemptioun, bot allanerly be the way of intercessioun, & vnder God and eftir Christ Jesu patronis & helparis of al faithful men and weimen, quhilk faithfully desyris yair prayars. And quhairto will ȳ O christin man be sa curious, as to speir gif ȳ sanctis of heuin kẽnis our prayars or na? Put away yat vaine curiositie, & beleif as the haly catholyk kirk of God beleifis, quhilk as S. Paule sais, is the house of god, the fundament and pillar of veritie. Trow fermely yat the kirk of god is gydit in forme & maner of praying, be the derectioun of the haly gaist, quhilk is the spreit of verite, and cõtinually techis the kirk to haue & vse ȳ plain veritie. Thow suld thairfor pray as ȳ kirk prayis, quhilk in the Latanyes prayis to god the father, ȳ

1. Timo. 3.

ſonne, and the haly ſpreit, to geue vs grace & mercy and alſo prayis to the ſanctis of heuin, as intercel-ſouris to pray for vs to God, that we may be thair prayaris obtene the mercy of God. Na man that is letemit in the halye writ can denye, bot that ane blitſit Angel kennis our prayar, takis it, offeris & preſentis it to the preſence of goddis maieſtie, euin ſa dout nocht bot yat the ſāctis of heuin kennis our prayaris, becauſe thai ar equale in gloire with the angellis, that haue the ſame ſycht of God that the angellis hes, and thairfor thai may ſe our prayaris in the ſame eternal and glorious myrrour of the godhed, quhairin the angellis ſeis and kennis our prayaris, accoirding as it pleſis almychty god to re-ueile or manifeſt to thame for our help & ſuccour. It wald be lang to reherſe the ſayingis of al the catho-lyk doctouris concerning yis mattir, zit it ſuld nocht be tedious to zow to heir ye woirdis of S. Hyeroime, quhilk as he was ane of the ald doctouris of ỹ kirk ydin four hundreth zeris eftir the paſſioun of Chriſt ſa was he ane of the maiſt excellent clerkis, quhilk floriſſit in the kirk of God ſen the tyme of the Apo-ſtilis. Thir ar his woirdis quhilk he ſais to ane ha-ly woman callit Paula, eftir hend that ſcho was dede: Vale (inquit) O Paula, et cultoris tui vlti-mam ſenectutem orationibus tuis, fides et opera tua Chriſto te ſociant, preſens facilius quod poſtu-las impetrabis. Fairweil (ſais he) O Paula, and help with thi prayaris the laſt aige of thi ſeruand.

Hieron. in epita-phium Paule.

Thi

Thi faith and thi work is hes ioynit and couplyt ye to Christ, thairfor thow being present with him, sal obtene mair easely, pat thow asis at him. Sen yis nobil clerk & haly doctour sanct Hierome, maid his prayar to Paula (eftir that scho was dede) to praye for him, quhi may nocht ilk ane of vs lykwais pray to ony sanct of heuin, to quhom we haue deuotioun, that be his prayaris we may the mair easly obtene the help of god: And think nocht, O christin man, that quhen we pray to sanctis, that we mak ony derogatioun to the meritis, intercessioun and mediatioun of our saluiour Christ. For the vse & custome of haly kirk, is to end and conclude all collectis and publik prayaris, be this clause: Per Christum dñm nostrum. Be Christ our lord, to signifie pat we ask at god to grant vs his grace, his help, succour and giftis, principally for ye meritis of Christ Jesu our Lord and saluiour.

☞ The secund questioun is, for quhom suld we pray: Trewly for all christin men & wemen, quhilk hes mister of our prayar, quhidder that be leifand or dede. And because (that as we trow) na mã douttis bot that we suld pray for thame that ar leifand, we sall schortlye set furth to zow the sayingis of certane ancient catholyk doctouris, quhilk in the beginning of the kirk floriſſit excellently, na les in halynes of lyfe, than in trew knawlege and vnderstanding of the word of god, to declair that we suld pray for ỹ saulis departit remanand in Purgatory quhilk may be helpit be our prayar. Accedens deinde venerandus antistes, precem suã super mortuũ peragit

Dyonisius in eccles. hierarc.

peragit, precatur oratio illa diuinā clementiam, vt cuncta dimittat per infirmitatem humanā admissa peccata defuncto, eumq; in luce statuat et regione viuorum, in sinibus Abrahe, Isaac et Iacob, in loco vnde effugit dolor, tristitia et gemitus. hec ille.

Than (sais he) cummis the venerabil bischope & sais his prayaris ouir the dede corse, and in his prayar he beseikis the mercifull God to forgeue to yat dede persone (quhais body lay afore yame to be erdit) all synnis, quhilk he had committit aganis God, be mannis infirmitie or fragiltie, & that almychty God wald bring him to the lycht and regioun of leuand men, in the bosumes and resting placis of Abraham, Isaac, and Jacob, quhair thair can be na dolour, sadnes or murning. This doctour Dyonisius was discipil to S. Paule, as is the common opinioun of the historeis. Sanct Cypriane martyr, writand to the clergie & pepil of Furnitans a citie sa callit, warnand thame that it was decretit afore his tyme, be ye bischoppis and preistis of Cartage, that na mā suld ordane a preist to be ane tutour of ane testament. Quhilk thing gif ony mā did, that for him, pair suld nocht be maid ony sacrifice of the altar, or ony celebratioun of publik prayaris, yat is to say, that pair suld be na Mes said for his saule. Be quhais wordis it is manifest & plaine, that afore the tyme of Cypriane, quhilk was within twa hundreth zeris of Christ the kirk of god vsit to pray for the saulis departit. Sanct Augustine ȳ floure of al catholyk

Cyprian⁹ epist⁹.

doctouris

doctouris, quhilk hes geuin to vs (be the grace of God geuin to him) the cleire lycht of trew intelligence of the word of God, in a buke that he makis, de cura pro mortuis agenda, of the cure & suffrage quhilk ar to be done for thame that ar departit of this waird. Ye exhortis all christin pepil to pray for the saulis departit, for twa reasonis. The tane is, the word of halye scripture

Aug. in libro de cura pro mortuis agēda

2. Mac. 12

writtin in ỹ secund buke of ye Machabeis on yis maner: Judas Machabeus gadderit & send to Hierusalem twelf thousand dragmas of siluer, to be offerit yair in sacrifice for ỹ synnis of yame yat war dede in battel, thinkand weil & deuotly of the resurrectioun to cum. Than it followis a lytil eftirhand: Sancta ergo et salubris est cogitatio pro defunctis exorare, vt a peccatis soluãtur. It is a haly & helsum thocht to pray for the saulis departit, yat thai may be lowsit fra yair synnis. The secund reasone quhilk sanct Augustine bringis to the same effect, is ye vse and custome of ỹ haly kirk of God. Thir ar his wordis: Non parua est vniuersę ecclesię (quę in hac consuetudine claret) authoritas, vt i precibus sacerdotis, quę dño deo ad eius altare funduntur locũ suum habeat etiã eõmemoratio mortuorum. hec ille. It is na lytil auctoritie of ỹ haly kirk, quhilk vsis manifestly this custome, that in the prayaris of the preist, quhilk ar said to our Lord at his altar, also aue cõmemoratioun or remẽbrance of saulis departit hes a place. The same doctour s. Augustine in his buke of cõfessiouns, beseikis God to gife

Aug. lib. 9 cõfessiouñ cap. 13.

grãt

grace to the preistis to pray for the saulis of his father and mother, sayand on this maner: Inspire O lord my God, inspire thi seruandis my brethrin, thi sonnis my maisteris, to quhom I mak seruice with word, hart, and leirning, yat als mony of thame yat reidis thir wordis, may haue remembrance at thi altar, of thi seruand Monica and Patrik hir husband, be quhais flesche ȳ brocht me to this warld, quhow, I can nocht tell &c. The same Monica mother to sanct Augustine, a litil afore hir dede desirit sanct Augustine hir sonne, to haue remẽbrance of hir at the altar of our Lord, quhilk as he sais, he did with gret diligẽce, and also causit other preistis quhilk was in his company to do the same.

Sanct Johne Chrisostome a Grek doctour, bischop of Constantinopil afore the tyme of sanct Augustine, quhilk for his cunnyng and eloquence was callit Johne with the goldin mouth sais thus: Abierit peccator sane, gaudere decet, peccata impedita esse, & non accumulatum malum, nitiq; quãtum fieri potest, vt iuuetur, nõ lachrimis, sed prece, supplicationibus, eleemosynis, oblationibus. We grant (sais he) a synnar is departit, thairfor it becummis vs to be blyth, that synnis ar ceissit, and euil is nocht hepit, and alsmekil as we may we suld labour, that he may be helpit, nocht with greting, bot with prayars and supplicatioun, almous deidis and oblatiouns. And the same doctour in the same place declaris at lenth, quhow yat ȳ saulis departit may be helpit be celebratioun of the Mes.

Chrisostomus in porẽ epistolã Pauli ad Corin. sermone. 41. fere i fine.

Johne

Damas. in quodã sermone de suffragiis mortuorũ

Johne Damascein ye Grek doctour sais thus: Misteriorum conscii discipuli saluatoris, et sacri Apostoli in tremendis et viuificis misteriis, memoriã fieri eorũ qui fideliter dormierunt, sanxerunt. The discipillis of our salutour, & the haly Apostillis haifand knawlege of ye misterys of Christ, hes decretit and ordanit in the kirkull & leifand misterys, remembrãce suld be maid for yame quhilk hes sleppit faithfully, as he myght say plainely, that the halye Apostillis of Jesus Christ, ordanit that the saulis quhilk departis of yis warld in the leifand faith of Jes⁹ Christ, yat yai suld be helpit be remẽbrãce had for yame in the Mes.

Gregorius ad Bonifatium et recitatur. 13. dist. q. 2. c. pro obeuntibus.

Sanct Gregour, quhilk amang all the bischoppis is callit maist vigilant, sais on yis maner followand: Pro obeuntibus quippe consuluisse cognosceres, si liceat pro eis oblationes offerre, sãcta sic tenet ecclesia, vt quisq; pro mortuis vere christianis offerat oblationes, atq; presbyter eorum faciat memoriã. Et quamuis peccatis omnes subiiciamur, congruit tamen, vt sacerdos p mortuis catholicis memoriã faciat & intercedat. Thow art kẽnit to haue askit counsale as cõcerning yame yat ar departit fra this warld, gif it be lesum to mak oblatiouns for yame. The haly kirk haldis this, that ilk a man & woman may offerre oblatiouns for thame that ar dede, gif thai be trew christin men & wemen. And the preist suld haue remembrance of thame. And suppose we ar all subieckit to synne, It is conuenient that ỹ preist haue remembrance and mak intercessioun for thame

thame yat ar dede in the catholyk faith. And the same doctour sais thus in ane other place: Anime defunctorum, quatuor modis soluuntur, aut oblationibus sacerdotum, aut precibus sanctorũ, aut charorum eleemosynis, aut iciuuio cognatorum. The saulis departit ar lowsit foure maner of wais, oder be oblatiouns of preistis, or be prayaris of gud and haly men, or be almous deidis done be yair freindis, or be fasting of thair kynnis men. Thir doctouris afore rehersit ar maist auncient and excellent in the kirk of God, to quhome all other doctouris that come eftir yame agreis w ane consent in this mater, and all generall counsallis, and specially ye counsale of Constance agreis to ye same, yat we suld pray for all christin saulis, quhilk hes mister & may be helpit be our prayaris. And thus O christin man thow hes declarit thre thingis to the, necessarie to knaw. First quhow thow suld pray, with faith, hoip, & cheritie. Secundly to quhem thow suld pray, to God as giffar of grace & all gudnes, and to gud men & wemen in erd, & to the sanctis in heuin as intercessouris to pray for vs to God, that we may obtene his grace. The thrid, for quhem suld we pray, trewly for all quick & dede, quhilk hes mister and may be helpit be our prayar.

And because yat the haly Apostil S. Peter exhortis vs to be redye alwayis to satisfye and answeir all man yat speris ony questioun at vs concerning our faith and hoip, we think it expedient to schaw schortly & plainly quhat our sal- i. Petri. 3.

wiour Jesus Christ, & also quhat his haly Apostil S. Paule sais concerning this mater of Purgatorie. And suppose this word Purgatorie is nocht expressly put in ye haly scripture, zit ȳ signification of it is plainly cõtenit in syndrie placis of the haly scripture, & may be clerely prouin be the samyn, swa yat ye samyn placis be trewly exponit according to ȳ faithfull declaratioun of autentik & catholyk doctouris. First our saluiour Christ sais thir wordis: Qui autē dixerit contra spiritum sanctum, non remittetur ei, neq; in hoc seculo, neq; in futuro. Quhasa speikis agane the haly spreit, it sall nocht be forgeuin to hym, nother in this warld, nor in the warld to cum. In thir wordis our saluiour expressly affirmis, that sum synnis ar forgeuin in ye warld to cum. Forgif yat na kind of synne is forgeuin in ye warld to cũ, quhat nedit our saluiour to eik yir wordis neq; in futuro, nother in the warld to cum? Now send swa it is yat our saluiour is ye eternal wisdome of God, it can nocht be said without blasphemattoun, yat he wald speik ony wordis in vaine or without a necessarie cause. Thairfor cõsiderand that he sais expressly, ȳ certane synnis may be forgeuin in ye warld to cũ, quhilk word can nocht be trewly takin of mortal synnis, because yat that ar nocht forgeuin in the warld to cum, it mone neidis follow that certane veniall synnis or ellis sum temporal payne to be tholit for mortal synnis (quhilk temporal paine is callit synne in the scripture) may be forgeuin in the warld to cum, for the quhilk in this warld man has nocht maid sufficient satisfactioun. Yat yis is ȳ

Math. xii.

trewer positioun of this place, ſ. Auguſtine beꝛis witnes in that maiſt excellent buke, quhilk he maid of ỹ citie of god, ſayand thus: Neq; enim de quibuſdā veraciter diceretur, quod nō eis remittatur, neq; in hoc ſeculo, neq; in futuro, niſi eſſent, quibus et ſi non in iſto, tamen remitteretur in futuro. Nother mycht it be ſaid trewly of certane ſynnis, yat that ar nocht forgeuin to men, nother in this warld noꝛ in ỹ warld to cū, except yat certane ſinnis, ſuppoſe nocht in this warld, zit yat may be forgeuin in ye warld to cum. Sanct Gregoꝛe allegis the ſamyn woꝛdis of our ſalutour to approif Purgatoꝛie, ſayand thus: De quibuſdā leuib9 culpis ante iudiciū purgatorius ignis credēdus eſt pro eo quod veritas dixit: ſi quis in ſpiritū ſctm̄ blaſphemiā dixerit, neq; i hoc ſeculo dimittetur neq; in futuro. In qua ſēntia datur intel ligi quaſdā culpas in hoc ſeculo, quaſdā in futuro re laxari. The Purgatoꝛie fyꝛe aucht to be trowit foꝛ certane licht ſynnis afoꝛe the iudgement, becauſe ye veritie ſais: Gyf ony man ſpeikis blaſphematioun agane the haly ſpꝛeit, nother in this warld ſall he be forgeuin, noꝛ in ye warld to cum. In the quhilk ſēntens it is geuin to be vnderſtand yat certane ſynnis in this warld, and certane ſynnis in ye warld to cum ar relaxit, forgeuin oꝛ takin away.

Aug. de ciui. Dei libro. 20. cap. 25.

libro. 40 dialo. cap. 39.

The Apoſtil ſanct Paule wꝛitand to the Coꝛinthianis, ſais thir woꝛdis: Si quis autem ſuperedificat ſupra fundamentum hoc, aurum, argentum, lapides pꝛecioſos, ligna, fenum, ſtipulam, vniuſcuiuſq; opus manifeſtū erit Dies enim dñi declarabit, quia in igne reuelabitur, et vniuſcuiuſq; opus qualis ſit ignis probabit. Si cuius opus manſerit quod ſuper edificauit, mercedem accipiet, Si cuius opus arſerit

1. Cor. 3.

detrimẽtum patietur, ipſe autẽ ſaluus erit ſic tamen quaſi per ignem. Gyf a man big apon this foundatioun (I mene the faith of our ſaluiour) gold, ſiluir, precious ſtanis, treis, hay or ſtybbil, the warke of ilk man ſall be ſchawin. For the day of our Lord ſall declare, quhilk ſall be ſchawin in fyre. And the warke of ilk man, quhat it is ȳ fyre ſall trie or preif. Gif ony mans worke pat he hes biggit yairon abyde, he ſal reſſaue reward. Gyf the warke of ony man burne, he ſal thole ſkaith, bot he ſall be ſaiffit him ſelf, nochtheles, yit as it war throw fyre. Quha ſa will conſider diligently this auctoritie of S. Paule, he ſall eſely find Purgatory to be eſtir yis lyfe. And gif ony man will ſay the contrarie, lat him heir quhat S. Auguſtine ſais in his fourt ſermone quhilk he makis of ȳ cõmemoratioun of ſaulis, quhair he exponis ye forſaid wordis of ſanct Paule on this maner: Multi ſunt, qui lectionem iſtam male intelligentes, falſa decipiuntur ſecuritate, dum credunt, quod ſi ſupra fundamentum Chriſtũ capitalia crimina edificent, peccata ipſa per trãſitorium ignẽ purgari, et ipſos poſtea ad vitã perpetuam peuenire. Thair be mony (ſais ſ. Auguſtine, quhilk vnderſtandis berai euil yis preſent leſſone of ſ. Paule ar deſauit with a fall ſecuritie, trowand pat gif thai byg apon this foundatioun (quhilk is the faith of our ſaluiour Chriſt Jeſu) deblie and mortal ſynnis, pat ȳ lampyn ſynnis may be purgit be tranſitorie fyre, and ſa pat thai eſtir hend may cum to the perpetual life.

Aug. in ſermone. 4. in cõmemoratiõe animarum

And

And a litil efftirhend he sais thus: Illo enim transitorio igne, de quo dixit Apostolus: Ipse enim saluus erit sic tamen quasi per ignē, non capitalia, sed minuta peccata purgantur. Quicquid enim a nobis de istis peccatis redemptū non fuerit, illo igne purgādum est de quo dixit Apostolus: Quia in igne reuelabitur, & cuius opus arserit (hoc est cremabile erit) detrimentum patietur. For trewly (sais sanct Augustine) with that transitorie fyre, quhairof S. Paule said, that he sall be saiffit euin as it war be ane fyre, nocht dedlie synnis, bot smale synnis ar purgit. For quhat sacuir sicklyk smale synnis is nocht redemit be vs, it sall be purgit with yat fyre, quhairof the Apostil said, that the day of our Lord sal be reuelit in fyre, and quhais work sall burne, that is to say, abil to be burnt, sall thole skaith. Heir thow hes O chrystin man ye auctoritie of sanct Paule schortly and cleirly exponit of Purgatorie to be tholit efftir pis lyke, & yat thow hes sa exponit be sanct Augustine, ane of the maist excellent and catholik doctouris yat was euir in the kirk of God. To quhais expositioun aggreis ane auld Grek doctour callit Theodoricus bischop of Cyzane, sayand thus: Dicit Apostolus, quod saluabitur sic tanq̄z per conflatorium ignem purgantem quicquid inuenit per incautelam preterite vite, expuluere saltem pedum terreni sensus, in quo tamdiu manet, quamdiu quicquid corpulētie et terreni affectus inhesit, purgetur Pro quo mater ecclesia hostias & dona pacifica deuote offert. The Apostil sais that a man sall be saiffit

Theodoricus.

satfit, swa as be ane blawin fyre yat purgis quhat saeuly it fyndis doin throw vnwarnes or negligens of ye lyke bygane, at the lest, it purgis that thingis quhilk a man hes contrackit be the dust of his fete, yat is to say, his eirdlie or warldly affectiouns. In the quhilk fyre he mone sa lang abyde & remane, as lang as ony bodaly or warldly affections abydis in him worthi to be purgit. For quhem our mother ye kirk offeris deuotly to god sacrifice & vthir giftis. In the exposittoun of this auncient & catholyk doctour thow may leir thre lessons: First yat the fyre quhairof S. Paule speikis, is to be tholit eftir this presēt lyfe, becaule yat this doctour sais, yat ỳ fyre quhairof S. Paule speikis purgis or clengis a mā fra thai smale synnis quhilk he hes doin be vnwarnes or be negligens in the tyme of his lyfe bygane, yat is to say, of this presēt lyfe. Secundly, that a man abydis in ye sampn fyre, ay & quhil he be fully purgit or clengit fra ye sampn synnis. Thridly yat he is helpit be the prayaris, suffragis & vthir gud deidis done for him in haly kirk. And gif ony mā will stikly bald agane thir expolittouns of haly doctouris, sayand yat S. Paule menis of ye fyre of temporal paine & troubil to be tholit in yis presēt lyfe, he may be cōfutit be twa wordis of S. Paule cōtenit in this presēt auctoritie, yat S. Paule menis of a fyre yat sal cum eftir this presēt lyfe. The first word is this: Vnuſcuiuſq; opus manifeſtum erit. The wark of ilk a man sall be to him manifest and knawin, quhilk thing trewly is nocht done in the tyme of this presēt lyfe, becaule it is writtin: Neſcit

Eccle. 9.

homo vtrum amore vel odio dignus sit, sed oia in futurum seruantur incerta. In the tyme of this lyfe man knawis nocht certanely quhidder he is worthi the lufe or hettrand of God, bot all thingis ar kepit vncertane till the warld to cum. The secund word of S. Paule is this: Dies dñi declarabit. The day of our Lord sall declare. Quhat is that day of our Lord? Trewly ektir ỹ mynd of Anselmus & vthir doctors, the day of our Lord in ỹ scripture proprely is callit the day of Gods iudgement, nocht denyand bot yat al the dais of this present lyfe ar the dais of our Lord, for als meikil as he giffis thame to vs, & be his ordinatioun that all proceid according as the prophet sais in the Psalme: Ordinatione tua perse verat dies. Nochtheles ye day of Gods iugement (as we said afore) is proprely callit the day of our Lord, to signifie a differans betwein mannis day & Gods day. Quhat is callit mānis day? Trewly ỹ day quhairin man takis his plesour agains ye plesour of God, quhairin man dois his awin will contrarie to ye will of God. Of this mānis day spekis the prophet Hyeremie, sayand thus: Diem hominis non desideraui: tu scis. O gud Lord (sais he) thow kennis yat I haue nocht desyrit the day of man, yat is to say, to leiue ane carnal & delicious lyfe agane tht will. Of ye samyn day our saluiour Christ makis mentioun, spekand to the peipl of Jerusalem: Et quidem in hac die tua. And verrayly in this thi day. Than quhat is our Lordis day? Trewly that day quhairin our Lord dois his plesour agains the plesour of euil men, quhairin our Lord

Psal. 118.

Iere. 17.

be his rychteous iudgement, fulfillis his awin godly will contrarie to the will of euil men, giffand to ilk man accoꝛding to his warkis.

Quhow mony ſoꝛtis of dais of iudgement fynd we in the ſcripture? Trewly twa. The tane is the day of our particular iudgement, quhilk is executit to ilk man and woman immediatly eftir yair ſaule depart fra thair body, quhairof ſanct Paule ſpeik is thus: Hebre. 9. Statutū eſt hominibus ſemel mori et poſt hoc iudicium. It is decretit of God, that men & wemen anis ſall dee, & eftir that to cum to yair iudgement. Of this day of our Loꝛd quhairin be cūmis to our particular iudgement ſpeikis ſanct Paule ſayand thus: Petri. 2. Scitis quia dies domini ſicut fur in nocte ita veniet. Ze ken yat ỹ day of our Loꝛd ſal cum apon zow quietly euin as the theif cummis on the nycht. The ſecund day of our loꝛd is callit yat day quhair in he ſall cum manifeſtly and oppenly to ye general iudgement, quhairof ſpeikis the Pꝛophet Johel, ſayand thus: Johelis. 2. Magnus dies dñi et terribilis valde. Gret is the day of our Loꝛd and exceding terribil. Now quhen ſanct Paule ſais, the day of our Loꝛd ſall declare, foꝛ it ſall be reuelit in fyꝛe, he can nocht be vnderſtādit to ſpeik of the day of general iudgement, foꝛ eftir yat day na man ſal be ſaiſſit be fyꝛe, becauſe yat eftir yat day of general iudgement, only remanis paynis to be tholit perpetually in the fyꝛe of hel, be the quhilk na man ſall be ſaiſſit. We mone thairfoꝛ of neceſſitie vnderſtand the woꝛd of ſanct Paule to be ſpokin of the day of our Loꝛd, quhairin be cummis to our particular iudgement,

that

that day sall declare til all men & weimen the quantitie and qualitie of all thair wordis gud and euil. And eftir yat day or on that day, quhasa hes biggit apon the foundation of our christin faith, treis, hay or stybbil, yat is to say, hes done in this lyfe ony smale or vanial synnis, or that in this lyfe hes nocht condignely & sufficiently tholit all temporal payne, quhilk he aucht to fulfil for his dedly synnis, and depart fra this warld in the stait of grace, that man or woman sall be saiffit be the fyre, because yat quhen he is iustly purgit, baith fra his vanial synnis quhairin he deis, and also quhen he hes iustly tholit all temporal payne, quhilk be ye iustice of God he aucht to thole for his dedlie synnis forgeuin to him be Pennance, than is he saiffit and passis to ye glorious kingdome of heuin. Thus christin man thow hes declarit to the, the mynd of sanct Paule, baith be his awin wordis and alswa be ye exposition of haly and catholyk doctouris, quhairto all christin men aucht to geue ferme credence.

IN the end of this buke, first we desyre zow Vicaris and Curattis, quhilk ar to reid ye sampn to zour parochionaris, that afore ye begyn to reid it at ony tyme, first aduert weil and tak tent to ye correctioun of certane faultis collerkit & put in the end of this buke, to yat effect yat ye kennand the faultis & how that suld be amendit, may the bettir reid the sampn buke to ye

edificatioun of the people, for yair is na buke sa perfitly pzentit, bot sum faultis dois eschaip in the pzenting thairof.

Secundly, we exhort zow all yat ar Personis of kirkis, quhilk hes resauit apon zow the cure of saulis, quhat degree or name saeuir ze haue, yat ze wald apply zour diligens to do zour office, that is to say, to pzeche & teche syncerly the euāgil of God to zour parochionaris accozding as ze ar obleist to do be ye law of God & haly kirk. And trow nocht yat this buke sal discharge zow afoze God fra execution of zour forsaid office, for trewly it is nocht set out to that intentioun, nother to geue to zow ony baldnes or occasioun of negligence and idilnes. Bot for ye tender mercy of God, and for ye luke yat ze haue or suld haue to the bittir passioun of Chzist Jesu our saluiour, quhais spiritual flock boeht with his awin pzetious blud ze haue takin to keip & feid, yat ze failze nocht to do zour office, ilk ane of zow to zour awin parochionaris, seand yat thai pay to zow thair dewtie sufficiently. Consider weil & dout nocht bot yat ze ar als mekil bund to pame as that ar bund to zow. This do, as ze will eschaip the terribil vengeance of Gods iudgemēt quhilk he schozis to cum apon zow in the thzid theptour of Ezechiel, sayand: *Sanguinem autem eius de manu tua requiram.* I sall (sais our eternal iudge) require out of thi handis the blud of him that perissis thzow thi negligens. And gif ze be wise, lat neuir the weichty wozd of sanct

Paule

Paule gang out of zour remembrans, quhilk is
wrytin in the last cheptour to ye Hebrewis: Ipse
enim puigilant, quasi rationē pro animabus vestris
reddituri. That that ar gud pastouris watchis
perfitely, as men that ar to geue ane accompt to
God for zour saulis.

Thridly O christin pepil we exhort zow with
all diligence, heir, vnderstand, & keip in zour re-
membrance, the haly wordis of God, quhilk in
this present Catechisme ar trewly & catholykly
exponit to zour spiritual edification. And albeit
al thingis be nocht sa fullily & perfitly compre-
hendit heirin, to zour vnderstanding as ze wald
require, we exhort zow in Christ (for quhais ho-
nour and zour profite only, this buke is set out
be zour pastouris) that ze will ressaue and take
the sampyn in ye best part, & wey the gud myndis
and willis of yame yat wald haue had the same
better, baith compilit, correckit & prentit, to zour
saule helth, gif ȝ tyme mycht haue tholit it. And
gif ze perfaik be frequent heiring heirof, zour
selfis spiritually instruckit mair than ze hane
bein in tymes bygane, geue the thankis
thairof only to God, the father, the
sonne, & the haly spreit, to quhem
be geuin all honour and gloze,
louing and praise for now
and euir. Amen.

Errata.

☞Heir followis certane faultis eſchaipit be negligence in the prenting of this buke, quhair thow ſalt note, pat this ſillab fo. betakinnis ȝ leif of ye buke, yis lettir a ſignifeis ye firſt page or ſyde of ye buke, this lettir b. ſchawis the ſecund ſyde of the leif, this lettir l. betakins ye lyne of ye lyde, countand fra the hiear part dounward, in ye quhilk lyne the fault is exprimit, with the trew word ſet for it. Reid the firſt lyne on this maner. The firſt leif, the firſt ſyde of the leif, the lyne xxviii. and ſa the laik.

Fol. i. a. l. xxviii. vetew, for vertew. And in the ſame lyne, ar for art fo. i. b. l. xxiii. miſend for miſſend. fo. ii. a. l. i. of ſuperfluous. fo. iiii a. l. vi. laf for laik. fo v. a. l. v. cõmandis for cõmand. fo v. a. li. viii. puuitioums for punitioums. fo. v. a. l. xxiii. to gud hetien, for to ane gud heuin. fo. v. a. l. 27. is for ar. fo. v. b. l. ix. creturis for creaturis. fo. v. b. l. xvii iuſtificatiobus, for iuſtificationibus. fo. v. b. l. xxvii. rens for reus. fo. vi. a l. xvi. eftir this word ſcrand, eik to yir word; lucerna corporis tui eſt oculus tuus fo. vi. b. l. xviii. brak, for breik. fo. vii. b. l. ii. Deuterouome for Deuteronome. fo. viii. b. l. v. Adoma for Adama. fo. viii. a. l. xxii. mattir, for mater. fo. ix. a. l. i. eftir this word God, eik to this word, is. fo. x. b. l. xxx. eerce, for exerce. fo xiii. a. l. vii. getil. for gentil. fo xiii. a. l. viii. Goo. for God. fo. xiii a. l. xiii. lad for land. fo. xvi b. l. iiii. y for the. fo xvi. b. l. xxvi. ſtreth for ſtrenth. fo. xvii. a. l. iiii. commantis for commandis. fo. xvii. a. l. xix. ſpeid for ſpend fo xvi. a. l. xxvi. fyuntane for fountane. fo. xviii. b. l. x.

warldly

warloly for warldly. fo. xix. a. l. ii. ind for and. fo. xx. a. l. xiii. superfluous. fo. xx a. l. xxi. pardam for perdã. fo. xxi. a. l xvi. instructioun for instruction fo. xxi. a. l. xxviii. incorruptibili for incorruptibilis. fo. xxii. a. in ỹ coting of ye leke xvii. for xxii. fo xxiiii. in the coting of the leik for xxiiii. fo. xxv. a. l. xxix. Te for the. fo. xxvi. b. l. iiii. turnis for turnis. fo. xxviii. b. l. iiii. visit for vilie. fo. xxviii. b. l. xxx. visit for visie. fo xxix. b. l. xxix. fulehardis for fule-hardelie. fo. xxxiii. a. l vi. ỹ for ye. fo. xxxvi. a. l. iii him for thame. fo. xli. b. l. xxi. vs for zow. fo. xlii. b. l. xxv. mandax for mendax. fo xlvi b. l. xvi. reulmen. superfluous. fo. xliii. b. l. ii. thir for pair. fo. eodem. b. l. xviii. syne for signe. fo. lxv. a l. xvi. thir for pair fo. lxvii. a. l. xi. Paule for James. fo. lxix. a. l. ii. qui for que. fo. eodem a. l. xvii ekkit this word auld, eik aige. fo. eodem. a l. xxiii. Se for or. fo. eodem b. l. xix. fors for feyrs. fo. lxx. a. l. i. ekkit this ane eik euil. fo. xciii. a. l. xx. be handis, for be the handis. fo. eodem b. l. xxvi. iusticari for iustificati. Albeit that ten lefis ar wrang cotit, that is to say, fra xcv. to c. zit follow thame because that can nocht be correckit. fo. xcviii. a l. viii. dangaris for dangeris fo. eodem. b. l. i. thir four wordis ar superfluous, writtin, in, his, hart. fo. xcviii. b l. i. houshald for citie. fo. cvii. a. l. v. nakit for nalit. fo. cvi. a, l. vi. obdient, for obedient. fo. eodem a. l. xviii. obdiens for obediens. fo. cviii. a. l. i. the euangil, for the same euangil. fo. eodem b. l ii. quick is membris for quick membris. fo, cxix, b, l. ii, tyndnes for tyrit nes. fo. cxix, a, l. viii. myd for mynd. fo, cxxiii, b, l, xvi,

for for fo. clxxiiii. a, l vi, or for thair. fo, clxxxvi, a l, b, damna for damnatioun. fo. cliii, a l, ix, ekkir pis word zour, eik: hart and nocht zour. fo, cliii, b, l, iiii. that is say, for that is to say. fo, clxxxviii, a, l, xxviii, coask for crask. All vthir faultis, other committit be negligens as thir afore collectit, or be imperfection of the prent, the lettir nocht beand fullily fillit with ynk or nocht set in euin & rycht order, ane gentil reder may esely persaik, and thairfor suld reid thame as weil as he can in the best maner.

FINIS.

☞ Prentit at sanct Androus, be the command and expēsis of the maist reuerend father in God, Iohne Archbischop of sanct Androus, and primat of ye hail kirk of Scotland, the xxix. day of August, the zeir of our Lord M·D·lii.

